

## Ch. 11 – daily "Non-Duality & Science" blogs

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## Reality 36

### Mind (continued)

Self-Knowledge is not merely a "blank mind" in which thought activity is temporarily stilled. For Self-Realization one should know the Self's freedom from thought & the true nature of the Mind. Inquiring, "For whom is this thought ?" & "For whom is this Mind ?", One should seek the knowledge of the Self, beyond all mental *modes* & States of Mind [*Waking, Dream, & Deep Dreamless Sleep*].

Inquiring "Who am I ?", one should know that true Existence, interior to any thought, more formless than any thought, transcendent of all thought, & ever free from all thought.

Checklist points demonstrating that the Self never connects with, never really relates to the Mind.

### Comparing & contrasting the Self & the Mind (a partial Checklist):

#### (1) Change

a) The Self is changeless.

b) Thought is changeful.

(2) Qualities

a) The Self is singular, state-less, & mode-less.

b) Thought is multiple, appearing ultimately as thoughts, modes, and states.

(3) Homogeneous

a) The Self is homogeneous.

b) Thought has *many* aspects.

(4) Continuity

a) The Self is continuous Existence-Consciousness.

b) Thought is sporadic & each thought is momentary.

(5) Disappearance

a) The Self does not rise and has no disappearance.

b) The rise and fall of thought can be observed by anyone who meditates with depth.

(6) Objectivity

a) The Self is the *Knower*, the silent non-*objective* Witness of all thought. The Self is Consciousness, which is the *Knower*, the so-called "*Knower of the field*".

b) The Mind is the so-called "*field*" [*from the Bhagavad-Gita*].

(7) "I"

a) The Self, the True "I" knows thought.

b) Thought does not know the "I".

How then can thought pertain to the Self ? How then can thought defined the Self ? The Mind cannot be equated with the Self.



Reality 37

Mind (*continued*)

Comparing & contrasting the Self & the Mind (a continued partial Checklist):

Thought can never conceive of the Self. The Self is never an object of thought. Thought always has an objective element in it. The Self is ever non-objective. There is no such thing as a non-objective thought, at since thought itself is always known & it is always the thought of something, be it gross or subtle. The Self is never an object & can never be the known. The Self is always Consciousness itself. Therefore the Self is ever of the nature that is transcendent of thought. The Self is not known itself is not known by thought, which means it is ever undefined by thought, & cannot be bound by thought, no matter what the thought is.

What is called the "Mind" is only the combination of thought & Consciousness. That combination is an Illusion. It is the Illusion of combining the ever Formless Self with the form of thought.

Consciousness is the Self & cannot truly be combined with thought, since the Self is Formless & will not change its Nature. The Self is Infinite, & will not be added to, & the Self is Real Existence that cannot be combined with false appearances any more than a *rope* can be combined with the imagined *snake*, or the sand with the *water* of a Mirage.

What is casually termed "Mind" is only a collection, or movement, of thought. The Mind does not exist as such, & the Mind is not an independent entity. If thought is absent, there can not be said to be a Mind present. Thought itself is inert. When knowing Consciousness is confounded with thought, there arises the notion of a separate knowing entity called the "Mind". Consciousness is the knowing aspect & is not a thought. No thought is Consciousness itself. Consciousness is the Self, & thus the Self is free from thought & free of the Mind.

The Mind cannot be equated with the Self.



Reality 38

Mind (*continued*)

All that appears is only thought, the world, the body, senses, subtle experience, and of course thinking itself. All are known in thought only. Thought itself is experienced as if all these things. All are only thought. Thoughts join only to other thoughts and affect only other thoughts, if they can even contact other thoughts at all. When one thought has passed it does not exist anywhere, so how can the next thought contact it. The 2 thoughts in question occur momentarily, but at different times.

Thought appears as ideas, & thought itself appears as the things that concern those ideas. Thought cannot join with the Self & cannot affect the Self. Therefore, thought cannot bind one. Thoughts affect only thoughts, if even those at all.

The preceding thoughts generally determine the succeeding thoughts. The apparent interaction of things upon thought and thoughts upon things is entirely itself a play of thought which is merely thoughts affecting other thoughts the same can be said for the interaction of one thought upon another thought momentarily existing at a different time.

Thought itself projects itself into itself. There is no quote in or quote out, because such are only mere notions. It is just like the appearance of a Dream thinker in a Dream. There appear to be his perceptions of the objects & his interior thoughts, be they conceptions, associations, emotions, memories, etc. The whole of the Dream, "inner" & "outer", is actually just composed of thought appearing in various ways. As there are truly no internal & external aspects in a Dream, though in the Dream such appear, so it is with thought now in the Waking state in which all these words are being considered.

Even the largest thought occupies no Space, and the longest one endures for no time. Therefore, all that is conceived is *Maya*, just as one thinks, envisions, dreams, & such with no respect to physical things, such as one thinking of a large *mountain* or *dreaming* of being in another place, without one's head "enlarging" or one's Body traveling to those places, or those things being altered in any way in actuality.

The Mind cannot be equated with the Self.



Reality 39

Mind (continued)

All is thought, inclusive of the large & the small, now & then, this & that, you & he, he & she, here & there, Past, Present, & Future, all things, all actions, all occurrences, Life-&-Death, & all that is considered the Universe – Individual – God. The Self transcends all this because it is free from thought.

Thoughts move in modes. Innumerable thoughts & modes are contained in 3 States of Mind [*Waking, Dream, Deep Dreamless Sleep*]. In the first 2 [*Waking, Dream*], thought projects itself into itself, & the content of thought changes according to those States. The Waking State is equal to the Dream State. In both, the same Multiplicity manifests. In both, Subject & Object appear. The same kinds of mental function appear in both States. In both, the same tendency to identify as a particular character with a particular body exists. Cause & Effect are present in both States. Both are characterized by the non-perception of Reality & a mis-perception of Reality, which are equivalent to not seeing a *rope* & imagining it to be a *snake*.

These 2 states, Waking & Dreaming, are mutually contradictory. Everything experienced in a given State changes within the State itself or changes with the changing of the State to another State. Only Existence-Consciousness remains the same, unaffected by the changes in such experiences such as a change of State. So what is present in the Waking State may be absent in the Dream State, & what is present in a Dream is absent in Waking. What appears within the State is that State of Mind itself. The Dreaming State of Mind itself appears as all that is experienced in the Dream. So too is it with the Waking State experiences. The State of Mind itself comprises all that appears within that State.

The Mind cannot be equated with the Self.



## Reality 40

### Mind (*continued*)

In the State of Deep Dreamless Sleep there is an absence of Waking & Dreaming thoughts & the content there is therefore no World, no Body, no Senses, no ideas, no memories, & no "person" existing in the Deep Dreamless Sleep State.



Yet Existence–Consciousness still exists, & that Existence–Consciousness is the Self. The Self exists even in the absence of thoughts in Deep Dreamless Sleep, & is unaffected by the absence of all else is when all else appears in the other 2 States.

Deep Dreamless Sleep is characterized by the presence of the Cause of the absence of the Effect. Therefore, it may be said that the un-manifests seeds of, or potential for Ignorance is present but not the effects of such Ignorance. In Deep Dreamless Sleep there is only the non– Perception of Reality while the projection, or hallucination of multiplicity & form is not there in Deep Dreamless Sleep. The Self, Existence–Consciousness, is free from both Cause & Effect. In Self-Knowledge neither the Veiling of Reality nor the Illusion of Multiplicity, neither the non-perception of real Existence nor the mis-perception of Existence is present. The Self is Itself & knows Itself as it is.

Existence–Consciousness comes from Deep Dreamless Sleep. From Deep Dreamless Sleep comes Dream, from Dream comes Waking. Each succeeding State occurs in the preceding one, (*as an Shankara's Coin Analogy*). All occurs within Existence–Consciousness, & that is what one truly is. So it is better to say that the States, & the Worlds in the States, appear or *in* oneself rather than that one is *in* those States.

Being beyond the States, the Self is called "the 4<sup>th</sup>" (*Turiya*), yet it is only One & it is the in its own State forever. The 3 states are seen as 3 only so long as Consciousness is not known as it is. As Dream is to Deep Dreamless Sleep, emerging from within it, "forming it" yet not really so, for it is within the Formless, so too the Waking State is to Dream, a "the 4<sup>th</sup>" (*Turiya*) which is actually Pure Consciousness (*Turiyatita – beyond the 4<sup>th</sup>*).

*Turiya*, or the Transcendent State, is just Pure Consciousness, which being beyond the 3 States, is beyond the notion of a "4<sup>th</sup> State". So it is also called *Turiyatita* which is actually Pure Consciousness (*beyond the 4<sup>th</sup>*). It remains is the One Existence which is *in*, & which itself *is*, its Natural, Innate State – ever.

The Mind cannot be equated with the Self.



## Reality 41

### Mind (*continued*)

The 3 states [*Waking, Dream, Deep Dreamless Sleep*] are not consistently present. The 3 States are passing appearances. There are no aspects or phases of homogeneous Consciousness, which is partless. As it is Existence–Consciousness, the self passes unaffected through the 3 States, unmoved by the presence or absence of thoughts in any of their permutations. Yet how can the Self being Infinite, pass through anything else ? The 3 States revolve in the Self, not the Self in them. Yet how can there be anything but the Self & that undifferentiated Self ? The Self is Infinite, detached, unaffected, the Reality devoid of mis-perception & non-perception, with no Cause & having no Effect. In final Truth, there are no 3 states, & no Mind, & the Self is neither a Cause nor an Experiencer.

Though each thought may be regarded as affecting only other thoughts, for the Self is on as ever the unaffected Silent Witness of all of them, each thought actually has nothing that connects it to another thought. All thoughts are supported by Consciousness alone.

Thought has no knowing power. A thought cannot know itself, nor can it know another thought. No thought is self-existent. Each thought depends completely on Consciousness & is never known or experienced apart from consciousness. It appears & disappears in Consciousness alone. So thought is just Consciousness, viewed as such. Thought is said to be a "mode" (*vrutti*), a modification, or form of Consciousness. Consciousness itself is ever is forever Formless, unmodified, & has no modes, for it is changeless & Eternal. How can there be a Form of the Formless, or modification of the changeless ? Or how can there be a *mode* for the Birthless & Eternal ? There thought has no real Existence. Thought is like a *snake* imagined in a *rope*, or *water* of a Mirage.

Thought, both as particular thoughts & as thinking itself, is not an *attribute* of Consciousness. A true *attribute* would need to be with that to which it is attributed always. Consciousness is not by nature a thought, nor does it have thoughts always. Therefore, thought is not an attribute of the attributeless Consciousness.

The Mind cannot be equated with the Self.





## Reality 42

### Mind (continued)

Thought cannot exist without Consciousness. Consciousness exists without thought however. The self-existent is alone Real, & the *dependent* does not truly exist at all (*Dependent Origination*). Thus in reality, thought is unreal & the Self alone is Real. The unreal is not an *attribute* of Reality, the Self.

The unreal is not experienced by the Reality, which is of the nature of Existence-Consciousness-Bliss. What is not real & what is not experienced *in* or *of* the Real, does not exist. Thus, there are neither thoughts nor the 3 states. One vast Consciousness alone is.

The Mind does not bind the Self, for the Mind does not define or limit the Self, nor does the Mind divide the Self, & does not alter the Self. The Self is not bound, for the Mind has no *independent existence*. The Self is not bound, for there is nothing other than the Self, & therefore no Mind exists at all.

The Mind is nowhere but in the Self, yet in the Self there is no Mind. The Self is not in the Mind, though the self alone pervades the seeming Mind to such an extent that the distinctions of Pervader & Pervaded do not exist. Though thought exists only as the Self, the Self has never become a thought & has never given rise to a thought.

Thought is entirely unreal & does not exist at all. The Self alone *is*. The Self is *I-without-a-2<sup>nd</sup>*. The Mind exists nowhere but in the Self, yet there is truly no Mind in the Self. The True Nature of the Mind is only the Self. There is truly no Mind at all, & the Self alone is.

The Mind cannot be equated with the Self.



### Reality 43 – 45

#### Satsang with Master Nome, disciple of Sri Ramana Maharshi

Difference, & change belong to the Senses & the Mind. The Self is undivided & without modifications. Whatever is subject to change is limited. The Self is limitless. Knowledge through the Senses & the Mind changes & ceases. Real Knowledge of the Self is ceaseless & never other than Being itself. This Knowledge is as limitless & invariable as Being itself. Just as all other thoughts are merely objective Perceptions, so is the Ego, which is not the Self & not a possession or attribute of the Self. One should discriminate what is the Body, the Senses, the Mind, or "I" notion, or the aggregate of such, & inquire, "Who am I?"

One should give up the Identity that appears in the Waking State of Mind & also the belief of reality in the Waking State itself. Likewise, one should not identify with what is of the Dream State, in which the Mind functions in a similar objective fashion. One must know himself as beyond that which is of Deep Sleep, which is a state of Causal Merger. The Self is the Witness of all states, is pure Consciousness, & is not an object of knowledge. It is the unknown knower. Though Consciousness cannot be known as an object, it, being formless & without duality, Consciousness can never be made distant from oneself. Therefore, the Self, of the nature of Consciousness, is always known as one's Own Nature. Consciousness is self-effulgent & does not require any other knowledge to know itself other than that which is its Own Nature, just as a light does not need another light in order to be seen, but is seen because of its own light.

The Self is the only knower, & nothing else is so. It never *comes into* existence, for it eternally exists, & is without cause & effect. The Self & Self-Knowledge are not effects of anything. Just as the manifested & the un-manifested are 2 states superimposed upon the Self so, too, are Bondage & Liberation. As there is no day or night for the Sun itself so there is neither Knowledge nor Ignorance for the Self. Realizing the Self as having no connection with anything ever, one is himself the Truth of the Unborn, the Truth of *No-creation*, & is never born again & is never in Illusion again.

If one is immersed in *Samsara*, the repetitive cycle of Illusion, Births & Deaths, filled with Suffering, then the way to liberate himself is by Knowledge. Liberation, which is the goal of spiritual practice, is one's own if, inquiring to know the Self, he discards all notions of "me" & "mine," attains complete certitude in the Space-like nature of Reality, & abides devoid of physical & mental forms & the assumption of an Ego-entity.

If the Self would change states, such as states of Ignorance & Knowledge, of Bondage & Liberation, it would be destructible, & Liberation, itself, would be artificial or unreal. Liberation is not a change of state from one into another. It is not reasonable to imagine a separation & union in relation to the Self, for both would be transitory. The transient cannot be attributed to the Eternal, just as the unreal cannot be attributed to the Real, or the dual to the Non-Dual. As there truly can be neither union nor separation, Liberation cannot consist of the Individual entering into Brahman or Brahman coming to the Individual.

The true nature of the Self is never destroyed, is changeless, is uncaused, & cannot be obtained or lost. The new appearance or coming into being of any state would be the effect of a precedent cause &, thus, changeful, transitory, & not self-existent; such cannot be permanent Liberation. Self-Knowledge alone is Liberation. Knowing the Self to be oneself is the greatest attainment. To wrongly assume the non-Self to be the Self is ignorance. The removal of the superimposed mis-conceptions, of what the Self is alone, constitutes the path to Liberation. No other view is reasonable, as such always involves some dualism, some belief in an existent Individual experiencer & a self-existent objective thing, & the conception that the Reality becomes other than what it is & the unreal actually comes to be.

Liberation cannot be a change of condition, because such involves mutability & thus destructibility, parts or divisions, & a change in nature. Any belief that superimposition occurs on nonexistence, that Illusion can actually create itself or that there is no Absolute Self should be abandoned because the existence of Being, itself, is irrefutable, & it is not reasonable that something could come from nothing. Superimposition occurs on some real thing, & there is the one who knows this Ignorance. It is Ignorance of what, & for who is it ? If one so inquires, one finds that Being *is*, Consciousness *is*.

The supposedly knowing Mind & the Universe known are both imagined. Existence-Knowledge, which is Being-Consciousness, alone is Real. It exists without anything else. It alone is both the Knower & the known, but the forms of such are imagined. Difference, which manifests only in the Mind of the Waking & Dream States, is unreal. Non-Dual Consciousness alone exists.

The ancient Sages gave their spiritual instruction in Silence & with the Teachings revealing how "That you are (*Tat tvam asi*). " Inquiry into this instruction removes all the ideas of what is not the Self from the Self, like the proverbial negation of the *Snake* from the *Rope*. This negation is never of a Reality, but of false assumptions, or superimposition. If real things were negated, Liberation would be transitory or not at all, for how would it be possible for something truly existent to go out of existence or for something to change its nature ? The inquiry & negation eliminate Ignorance, Illusion, only. All that is objective, as well as the Ego, are negated by the Inquiry summed up as "*not this, not this*" revealing Being, which is Consciousness, the one Self.

The Ego is ignorantly assumed to be the Self &, thus, the knower. The conceptions of the Mind determine if one is endowed with wrong knowledge, doubtful knowledge, or true Knowledge. With mis-identification, there is wrong knowledge. That is, what is regarded as Knowledge is actually Ignorance.

Thus, there is self-caused delusion about Happiness, Identity, & Reality. With spiritual practice, there is doubtful knowledge. That is, there is actual knowledge of Happiness, Identity, & Reality, but such is

not steady. It is either a conviction, but without direct experience, or it is a conviction fused with experience, but not steady because of the need to destroy the remaining tendency to misidentify. True Knowledge is that state in which Knowledge is invariable & in which knowing & Being are one & the same. At all times, the same Consciousness is the only Knower, but it appears as an Ego, a dissolving Ego, or as purely Ego-less, just as a clear *crystal* appears as if endowed with different colors or as transparent according to the proximity of different colored things or the absence of them. In Truth, all such states & their content are known by the Self, have their apparent existence by the Self, which is free from them & depends on no thought whatsoever to know itself, & "all such states" do not exist apart from the Self, though the Self itself can never be other than the Knowledge, Being, itself.

Regarding the great aphorism, "*Thou art That (Tatvamasi)*" wise Sages declare that the primary meaning of *That* is the Absolute, Brahman, & the primary meaning of *Thou* is the Knower, or "I". The *essential* meaning of *That* is the true Self. The *essential* meaning of *Thou* is only pure Being, pure Consciousness. The meaning of both is thus the same, & this is what "*Art*" expresses. "*Art*" is an expression of complete Identity. "*Art*" is realized by the relinquishment of other ideas regarding *That* &, most importantly, by Self-Inquiry into Thou. The deeper the inquiry into Thou, the more *That* is known as it is, for *Thou Art That*. No repetition of the idea, "*I am That*" "*I am the Self*," or "*I am Brahman*" is intended, for such implies difference between the instructed & the instruction, between the meditator, the meditation, & the meditated upon, between the one desiring Liberation & the Liberation itself, between the *self* who would know & that *Self* to be known, & between the realizer & the realized. The Non-Dual Teaching of Identity with the Absolute Self, *Brahman*, is to be practiced by Self-Inquiry, full of clear Discrimination, that frees one of the false notion of *Doer-ship*, of being a sensing entity, of being an experiencer, of being a thinker, & such, & that Self-Inquiry discerns fully that the one Self is not the Body, Mind, or Ego, or anything connected with these. Then, one knows one's own true Self to truly be *Brahman*.

The Knowledge of the Self becomes possible only when the Ego vanishes. What remains is the Self-evident, the Self-Knowable, the eternally existing, the forever liberated that has never been bound. The Freedom & Happiness of this Realization have no cause or reason. They are self-existing, as Being itself is. Only unhappiness & Bondage seem to have reasons, which, with Self-Inquiry, are found to be merely Ignorance.

When the Knowledge that one is the Self, *Brahman*, is not veiled by the false notions that Reality is something other than the Non-Dual Self, that oneself is other than the Formless, motionless, immutable Self, that Happiness is other than the blissful Self, when not so veiled, the Knowledge is firm. Then, the mis-identification of the Self with the Body or any other form becomes impossible.

The direct path of Knowledge is that in which one discriminates as described here, renounces the actions of the Body & Mind, frees himself from the ideas of being a *Performer*, experiencer, thinker, etc., abides free of outer sensing & inner conceiving activities, & thus knows the Self to be *That*. The practice of the Teaching of "*Thou art That*" is the Self-Inquiry: "*Who am I ?*" When the Knowledge of the Self which is the Absolute, is not contradicted by the false notions that one lacks Bliss & has desires, that one is not Consciousness & *does* [is the Performer of Action], & that one is not Being but is a bound entity, without such contradictions, the Knowledge is firm.

Though the Body is not the Self, the Self is not the *Performer* of Action, & Action is unrelated to Self-Knowledge & can in no way bring about the Liberation that this Knowledge alone yields, the holy sage who thus knows will always be manifesting what is True, Good, & Beautiful ["*acting*" as if in contradiction, but always rightly, if the real of appearance]. With Love for all beings, knowing all to be

himself, endowed with equanimity & imperturbable peace, with no self-interest, he is ever engaged in the highest good, whether he appears active or still. His honesty derives from Truth itself, his Love from the indivisible Nature of Being, his Peace from the immovable Absolute, & his kindness & care from the perfect Fullness. How would it be possible for one who knows about Liberation & the Non-Dual Teaching of Identity with the divine Absolute Self to engage in conduct that would be otherwise ?

Nonetheless, it is never possible to determine the state of a realized Sage from the outer appearances of the body with which he has no identity whatsoever. The Sage has gone beyond the Illusions of Life & death, never to return to that which never really was. He [or she] is serene in & as the Absolute, & abides as the Eternal. Whatever is done, he does nothing. Whatever is said, he remains Silent. Whatever is thought, he remains unmodified. For he has known himself, & he himself is what he knows. *You Are That*. Realize the Truth of this by Self-Inquiry.

*Supreme Knowledge, Consciousness, is Brahman [prajnanam brahma]*. Attain Liberation by Knowledge & realize that true Knowledge is the Eternal, Supreme Consciousness itself. *This Self is Brahman [ayam atma brahma]*. Inquire “*Who am I ?*” & realize pure Being as the *One-without-a-2<sup>nd</sup> [advaita]*. I am Brahman. Abide in the natural state of the real Self, in the state of Identity with no other “I”.

Abide as *That*, which, when known, leaves no other thing to be known. Abide as *That*, the Happiness of which leaves nothing else to be desired. Abide as *That*, which, when realized, leaves no other Reality but itself. Abide as that which is the Self which alone exists Eternally, for it is *That* which alone is.





### Reality 46

The desire for Happiness comes from deep within. It is an intuition that Bliss is one's natural state. Bliss includes Peace with no disturbance, Freedom with no Bondage, & Perfection, with nothing incomplete. The *Source* of desire does not derive from external phenomena of any kind. That *Source* of desire does not derive from objects, circumstances, other beings, & such. There is, therefore, nothing external that is *alluring*. Desire, itself, is not a bodily sensation. Desire does not consist of particular thoughts, though particular thoughts constituting *images* in the Mind may appear & be those by which the desire manifests (*image of delicious food, sex object, etc*). The desire itself is simply the urge from within to be in the natural state of limitless Bliss.

The intensity of desire is continually surging forth. That surging cannot be subdued, & the attempt to do so would merely be an unsuccessful attempt to *indirectly* fulfill the desire (*by squashing it*). Desire cannot be fulfilled by Self-Realization, which is Abidance as Bliss itself. Bliss is of the very nature of the Self, & the Self is truly without any desire.

- (1) When the Self is not known &
- (2) by delusion, the first Suffering becomes possible, & when,

- (3) with the appearance of the false Individual “I”,
- (4) the Natural State seems lost, then
- (5) that very Bliss of the Self manifests as the intuition of one’s natural, true state, &
- (6) this appears as the desire for Happiness.

The experience of Happiness should be comprehended in Wisdom so that one does not superimpose what is not actually the experience of Happiness upon actual Happiness. The joy felt anywhere, ever, is the shining of the Self. Yet, in Ignorance, such is accompanied by superimposition of inert, unreal Forms (*particular, objective, circumstances*) upon the experience of actual Happiness. When the experience of Happiness is accompanied by the Delusion of superimposition of Forms (*particular, objective, circumstances*), the experience of Happiness appears as if momentary, limited, & dependent. When the experience of Happiness is without such Delusion, the Self itself shines as vast, unlimited Bliss, which is self-existent.

Happiness is always a *subjective* experience in which the Ego diminishes along with its attendant notions. Thus, because it destroys the Ego & those notions by the revelation of their unreality, leaving the ultimate *Subject* unconcealed, Inquiry to know the Self yields the most *profound* Happiness. To set the experience of Happiness free of limitation, the Experiencer must be free of limitation, that is, free of mis-identification with Form. Then one abides in infinite, unending, intense Bliss, which is so intense that even the memory of Suffering & sorrow is erased.

All the superimposed Forms (*particular, objective, circumstances*) are of a Sensory or Mental character. The experience of Happiness is not a Sensation, like seeing, hearing, etc. It is not a thought or a collection thoughts. It is of a formless nature, shining at the same depth from which the desire springs, at the very *Source* of Happiness itself.

The *Source* of the desire & the *Source* of Happiness are one & the same. That *Source* is within. Unrealized, the *Source* manifests as the desire (*misdirected toward objects or for truer Happiness*). Realized, it shines as Bliss itself. Realization means Knowledge. Knowledge is direct experience of the Self. Such is Abidance at & as the very *Source* of Happiness. The Self is the *Source* of Happiness. Nothing else is the *Source*.

The Self is Bliss. The experience of Bliss is determined by Knowledge. No other factors are involved (*such as possession or acquisition of anything*). Seeing this fact is that Dawn of Knowledge. To conceive otherwise is Delusion. Objects, circumstances, & events, Sensations & Time are not factors determining the *desire*, the *Source*, & the *experience* of Happiness. The Self which is alone the *Source*, is always present. Self-Knowledge is the sole factor determining Bliss.

Therefore, the search for Happiness is actually a search for the Self. The Self is the *Source* of Happiness; the Self is the *place* in which Happiness occurs; the Self is the nature of the experience of Happiness. The Self is always present. Self-Knowledge is the revelation of the Self, not its creation. The Knowledge of the Self is the blissful Knowledge of Reality. Bliss is Being, which is ever-existent, since Existence itself can never cease to exist. Bliss is therefore always present, & all that is required for permanent, *profound* Happiness is to know the nature of Existence.



### Reality 47

Observing Life & Death, those who desire to be free of Death should seek the immortality of the Self, using that same desire be free of Death to find Liberation. Find clarity regarding the desire to endure, & thus turn this innate desire into the desire for Self-Realization. This Realization alone can fulfill that innate desire. Those who perceive mortality, feel the urge to find something that does not die. They recognize that everything in the World is perishable. Therefore what they seek must be found within in a way that transcends what is physical. They see that it is futile to be attached to that which is only going to pass away sooner or later, so seek spirituality for immortality. This immortality is to be found in the Self. Abidance as the Self is Knowledge of the Self. An Inquiry into the knowledge of Immortality reveals that Bliss & Immortality are the same & that both are realizable by Knowledge.

As a result of comprehending the Non-Dual Teaching, one is liberated from the illusory connection to the Body & what is mortal. The fusion of the desire for Happiness & the desire to exist results in one being endowed with a singular focus upon Self-Realization. This enables one to practice the Inquiry to know the Self with the power of undistracted meditation.

Fullness & Perfection, the unceasing Bliss, reside in That which neither rises nor sets, which neither begins nor ceases. The experience of Happiness is connected with the desire for Eternity. No one desires a Happiness that will cease. Rather, the desire is for Happiness that will not cease & is forever. The desire for Immortality is as strong as the desire for Happiness. The 2 are inextricably woven together. Just as no one wishes to be unhappy, so no one wishes to cease to exist, though one may wish *objective* appearances, such as the Senses, the Body, & the Thoughts to cease. All with to continue forever. This is an intuition of the true nature of Existence.

The desire to exist cannot be fulfilled externally in bodily forms. The true state of Being, when it is unrealized & delusion is present, manifests as the desire for this or that to last. Realized, the Self itself is the un-born & the un-dying. The Self abides in the state of imperturbable Peace, completely detached & non-dependent on anything else. The Self is transcendent of the entire Universe for all Time. The desire

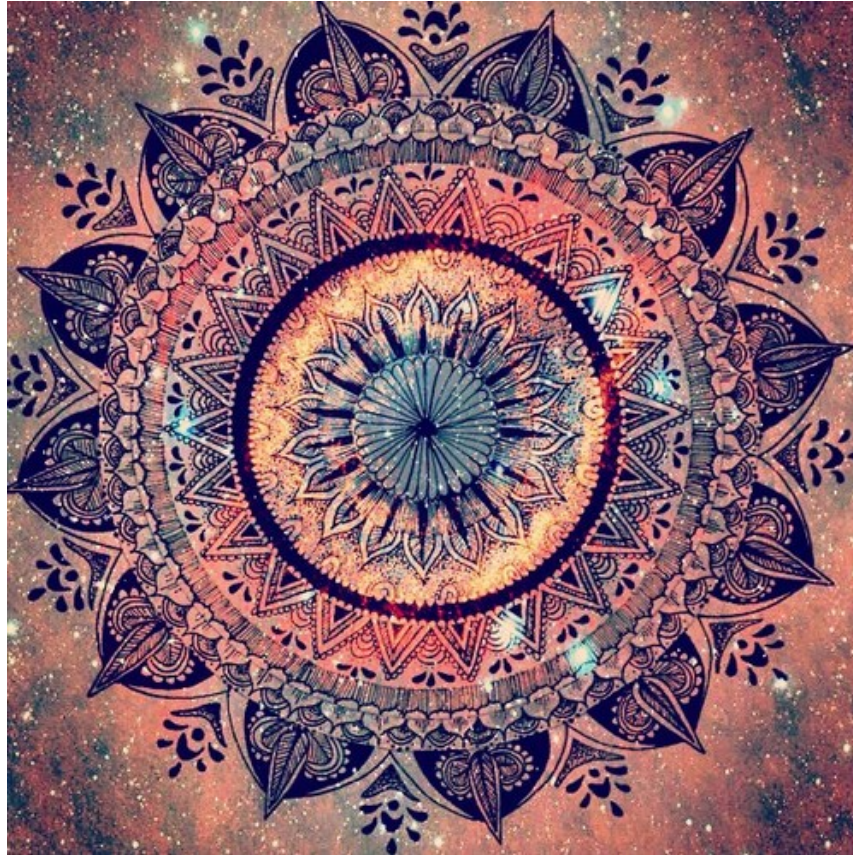


to endure springs from the deepest & it is fulfilled solely by realizing the deepest, which is the eternal Existence of the Self.

Immortality is complete Happiness, for the essence of both is the same, & only that which is unending is complete. The transitory is not complete, & that which is Suffering is not Eternal. The Realization of the Self is blissful Immortality. It is Abidance in & as That which has no beginning or end. The desire for Happiness & Immortality are the same. They come from the same intuition of Truth of the Self. Only Abidance as the Self, which is the Reality, fulfills both.

The Self is That which has no beginning or end & is That which is Real or truly existent. The Self is changeless. Whatever has a beginning or a change & an end is unreal. The “being unreal” may be understood as being utterly non-existent, or as the Existent entirely mis-perceived. To experience blissful Immortality, one must realize the Existence of the Self as it really is; one must abide as the beginningless & endless, as the changeless. The Knowledge of the Self is the Knowledge of the Eternal, the unchanging, & the completely blissful. It is the Knowledge of Reality. This is the only true Perception. To see anything else is to see the non-existent. That is Ignorance. Ignorance is composed of assumptions & superimpositions. It is the non-perception of Reality & the mis-perception of Reality. That displays itself as the non-seeing of Real, Non-Dual Being & the hallucination of Duality or Multiplicity. The knowing of anything, be it gross (*physical*) or subtle (*mental, etc.*), without the Knowledge of the Self, is simply diversified Ignorance, or diversified Illusion. In the Knowledge of Reality of the Self, there remains neither Multiplicity nor Duality, nor anything else.

One Formless Existence is with no differentiation whatsoever. One Formless Existence appears as if it were all this multiplicity. All the multiplicity is only the one Formless Existence imagined as such.



### Reality 48

To realize the Truth, for the Truth to be Self-revealed, one should abandon Ignorance, multiplicity, the transitory, & the illusion of form, & abide as the Formless, which is Real, Non-Dual, & ever-existent. This Abidance is Knowledge. The destruction of Illusion means the destruction of Ignorance regarding the Self, or the destruction of mis-identification. Such is the destruction of Suffering & the end of Death. This is blissful Immortality. It is simply the vanquishing of Ignorance. By the Truth being revealed within, mis-identifications, or superimpositions are destroyed. By the destruction of mis-identifications, or superimpositions, Truth is revealed within.

In Self-Realization, all notions about the Absolute & the Self are relinquished. Notions about the Absolute are such as that it is separate from oneself, or *objective*, & that it is always-present. Notions about the Self are such as that it is endowed with Form, minuteness, that it is changeful, material, embodied, defined by thought, in Time, or endowed with Individuality. For Knowledge, the superimposition of the *jiva*-hood (*concept of individuality*) is removed from *Atman* (the Self) & *Isvara*-hood (*idea of the Lord God*) is removed from *Brahman* (the Absolute). Upon removal of such superimposition, or Ignorance, one realizes the Identity, as declared in the Upanishad, *Tat tvam asi* (*Thou art That*). If the Self remains undefined, it is only *Brahman*, & That alone. Therefore, one should know the Self.

The Knowledge of Reality, which is the Realization of the Self & the Realization of the Absolute, is attained by the direct path of true Knowledge. By liberating oneself from the mis-identification with what is not the Self, one knows the Self. When the Real Nature of what has been considered as the non-

Self is seen, it invariably proves to be non-existent, for such non-Self was dependent upon mis-identification in order to even ever appear.

Blissful & Eternal is the Real Self. One should regard only that which has no beginning or end, is ever existent, is unchanging, is transcendent of all that has Form, of all that changes, & all that is in Time. The Self is also continuous & undivided as Real & one's own true Being. By this Knowledge, one abides in the Natural State, which is the only True State of the Self. The Self may be said to call unto itself, as the *Sought* & as the *Seeker*; as the Guru & as the disciple; as God & as the devotee. The Self seeks itself in meditation. The Self reveals itself as inner experience. The Self knows & abides in itself for blissful Eternity.

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### Reality 49

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The Self is That which has no beginning or end & is That which is Real or truly existent. The Self is changeless. Whatever has a beginning or a change & an end is unreal. The “being unreal” may be understood as being utterly non-existent, or as the Existent entirely mis-perceived. To experience blissful Immortality, one must realize the Existence of the Self as it really is; one must abide as the beginningless & endless, as the changeless. The Knowledge of the Self is the Knowledge of the Eternal, the unchanging, & the completely blissful. It is the Knowledge of Reality. This is the only true Perception. To see anything else is to see the non-existent. That is Ignorance. Ignorance is composed of assumptions & superimpositions. It is the non-perception of Reality & the mis-perception of Reality. That displays itself as the non-seeing of Real, Non-Dual Being & the hallucination of Duality or Multiplicity. The knowing of anything, be it gross (*physical*) or subtle (*mental, etc.*), without the Knowledge of the Self, is simply diversified Ignorance, or diversified Illusion. In the Knowledge of Reality of the Self, there remains neither Multiplicity nor Duality, nor anything else.

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## Reality 50

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### Reality 51

If the Self would change states, such as states of Ignorance & Knowledge, of Bondage & Liberation, that Self would be destructible, & Liberation itself would be artificial or unreal. Liberation is not a change of state from one state into another state. It is not reasonable to imagine a separation & later union in relation to the Self, for then both would be transitory. Transience cannot be attributed to the Real, just as the unreal cannot be attributed to the Real, or the dual to the Non-Dual. Since there truly can be neither later union nor prior separation, Liberation cannot consist of an Individual entering into Brahman or

Brahman coming to the Individual. The True Nature of the Self is never destroyed, is changeless, is uncaused, & cannot be obtained or lost. Any new appearance, or coming into being of any state would be the Effect of a precedent Cause. Such would be changeful, transitory, & not self-existent. Such cannot be permanent Liberation. Self-Knowledge alone is Liberation. Knowing the Self to be oneself is the greatest attainment. To wrongly assume the non-Self to be the Self is Ignorance.

The removal of the superimposed mis-conceptions of what the Self alone is constitutes the path to Liberation. No other view is reasonable, since such always involves some Dualism, some belief in an existent individual experiencer & a self-existent objective thing. There is also then the conception that Reality becomes other than what it is, & that the unreal actually comes to be. Liberation cannot be a change of condition, because such involves mutability & thus destructibility, parts or divisions, & a change in its nature.

Any belief that superimposition occurs on some substrate of non-existence, or that belief that Illusion can actually create itself, or that there is no Absolute Self, all such beliefs should be abandoned. This is because of the existence of Being itself is irrefutable. Furthermore, it is not reasonable that something could come out of “nothing”. Superimposition (in Illusion) occurs on some real thing, & this for “someone” who knows the Ignorance. What is it Ignorance of ? And who knows is the Ignorance for ? If one so inquires, one find that Being alone exists, Consciousness alone exists.

The supposedly knowing Mind & the Universe known are both imagined. Existence-Knowledge, which is Being-Consciousness, that alone is real. The Reality exists without anything else. That Self is alone the Knower & the Known, but any forms given to Knower & Known are only imagined. Difference, which manifests only in the Mind within the Waking & Dream States, such difference is unreal. Non-Dual Consciousness alone exists.

The ancient Sages gave their instruction in Silence & with Teaching that reveals how “That you are, (*tat tvam asi*).” Inquiry into this instruction removes all ideas, of what is not the Self, from the Self. This is like the proverbial negation the Analogy’s snake from the rope. Negation of the not-Self is never negation of a reality, but rather a negation of false assumptions or superimposition. If real things would have to be negated, Liberation would be transitory, or not occur at all. For how would it be possible for anything truly existent to go out of existence, or for something to actually change its nature.

Self-Inquiry & negation eliminate only Ignorance & Illusion. All that is objective, & also the Ego, are negated by Self-Inquiry & negation summed up as *neti, neti* “not this, not this”. Such reveal Being, which is Consciousness, the one Self.



## Reality 52

Observing Life & Death, those who desire to be free of Death should seek the immortality of the Self, using that same desire be free of Death to find Liberation. Find clarity regarding the desire to endure, & thus turn this innate desire into the desire for Self-Realization. This Realization alone can fulfill that innate desire. Those who perceive mortality, feel the urge to find something that does not die. They recognize that everything in the World is perishable. Therefore what they seek must be found within in a way that transcends what is physical. They see that it is futile to be attached to that which is only going to pass away sooner or later, so seek spirituality for immortality. This immortality is to be found in the Self. Abidance as the Self is Knowledge of the Self. An Inquiry into the knowledge of Immortality reveals that Bliss & Immortality are the same & that both are realizable by Knowledge.

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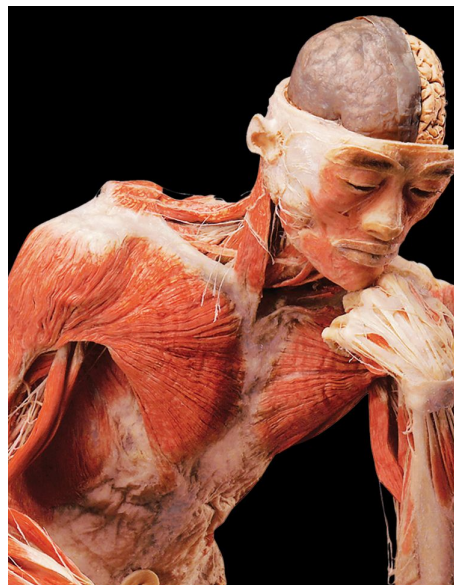
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### Reality 53

For Self-Realization it is necessary to know the Self as transcendent of bodily form & limitation. By liberating oneself from the ignorant mis-identification with the body & its

attributes, one abides as the Infinite & the Eternal.

Those who understand that they seek a Realization that is not a bodily state, & who are neither enamored of nor ashamed of the Body, seek to discern the Self's freedom from the Body & its attributes. That is, one should know the Self's transcendence of all bodily definition. The results of this knowledge of the Self's freedom from the limitations of the Body & its attributes are Bliss & Peace that are undisturbed by bodily conditions. There results spiritual freedom from birth, growth, decay, illness, & death, as well as transcendence of action.

Intent on the Supreme Knowledge, remain detached from the Body, its attributes, & its activities. Utilize the bodily form, While it is alive, as an instrument for selfless activity inspired by Wisdom, by the desire for Liberation, & by the immensity of Grace. Act with corresponding equanimity, purpose, & devotion. The bodily activities are used as an instrument that expresses the divine. By contemplation on its wondrous working, the Body may be viewed (using scientific insight to self-inspire) as a reminder of Supreme Consciousness by which it appears, as the entire Universe appears. The emphasis is placed, not on the reminder (the body, the Universe) but on that (Consciousness) of which one is reminded.

Be unmoved by Pleasure & Pain, motion & inactivity, Birth & Death. For invariable Bliss, one must know one's freedom from the Body & all bodily attributes. Knowledge is Realization. It is neither something done nor is it any bodily transformation. Rather, it is the comprehension of What is true.

The Self is Formless, Birthless, Deathless, & Unchanging. The Self is Eternal & Infinite Existence-Consciousness-Happiness. Realization of this Truth results from liberating the Self by the essential Discrimination inherent in Self-Inquiry, liberating from the illusory bondage of Ignorance. That Ignorance is composed of the delusive assumption that the Self is something other than the true Existence that it is. It is possible to realize this true Being only if one is thoroughly free of the Ignorance that consists of Mis-identification with the Body. For a Body has Form, Birth, Death, change, & does not last forever & is not Infinite. As long as there is any Mis-identification with the Body, the Real Nature of the Self will not be known. Or else, the Self will be misconceived in terms of the limitations of the Body. "Then misconception is relinquished by a deep Inquiry into one's actual Existence, the nature of the Self is self-evident.

The Self is changeless Existence. The Body changes continuously, even if this change is noticed only after some time. Existence cannot be equated with the Body. The Self is birthless. There is no time when it is not. There is no experience, no knowledge, & no memory of non-existence or of the commencement of Existence (such as one's actual memory of birth). The Body has a Birth, so Existence is not equated with the Body. The Self is changeless. There is no increase or decrease in Existence. The Body has growth & decay, so Existence is not equated with the Body. The Self is deathless. There is no time when Existence is not, & non-existence cannot even be imagined without oneself existing to imagine so. The Body is transient & is subject to Death, so Existence cannot be equated with the Body.

The Self is partless, indivisible, homogenous, pure Existence. This Existence is beyond its name. The Body is a multiplicity of elements & organs, a conglomerate of cells, apart from which there is no entity that can be referred to as a “body”. The Body is matter. The Self is immaterial, so Existence cannot be equated with the Body.

The Body is composed of matter, the very same matter that is contained in the food that the Body consumes. Why should one regard that Body as oneself ?

[*Never mind what you think of the Body-making-food when your Body is done with it.*]

:—)



#### Reality 54

“Truth Knowledge Infinity” Satsang part 1

[*from Master Nome*]

The Truth regarding the Self is that it is of the nature of Being-Consciousness-Bliss, & there is nothing other than the Self. The Self is 1-w/o-a-2<sup>nd</sup>, without anything other. In the *Ribhu Gita*, experience is described as composed of 5 parts: Being, Consciousness, Bliss, Name & Form. The same *Gita* says that the first 3 pertain to Reality, & the last 2 pertain to utter Illusion. The Reality is *Being-Consciousness - Bliss*, while that which is Illusion is Name & Form.

Illusion signifies something actually nonexistent, something that is not.

What is meant by Name & Form ? Form refers to everything perceived through the Senses. Name refers to all that is Formulated in ideas, anything of a mental character.

To those who are wisely meditating & thus recognizing that the World exists only in the Mind & nowhere else, we often say that the Truth is Formless. This statement pertains to both Name & Form. Everything perceivable & conceivable is not the Self & so such is not the actual Truth.

*Being-Consciousness-Bliss* is said to be Truth. Being is non-objective. It has no Form, is qualityless & attributeless, & *That* which ever is. The Self, *Being* is *Consciousness* but not mere thought-Form & not mere sensation. The Self is Bliss but not a mere mode of Mind or emotion, not something that depends on an outer cause or set of conditions, & not something that happens in Time. The Self is Bliss that is that is simultaneous & identical with *Being*, which the ever-present Consciousness.

In the book, *Who am I ?*, the Maharshi points out this fact regarding the Self. At the commencement of the text, after describing the negation of every kind of mis-identification — starting with the Body, including *Prana* or Life Energy, & proceeding to the Mind & all else — he says, "*The Awareness that remains is of the nature of Being-Consciousness-Bliss.*" That is, it is not individualized, it is not embodied, & it is not of Name & Form. *That Awareness* is the Formless, attributeless, eternal Truth, & that is the real nature of the Self, which is who you are. It is this that you experience if you deeply Inquire within yourself, "*Who am I ?*"

The *Upanishads*. also speak of the Self as *Sat-Chit-Ananda*, *Being-Consciousness-Bliss*. The same *Upanishads* also refer to it as *Truth-Knowledge-Infinity* [*Satyam Jnanam Anantam – both comparable to Satyam Shiva Sundarum, the True, the Good, the Beautiful*].

*Truth-Knowledge-Infinity*. *Truth* is what *is*, & *Truth* is something that *always is*. To find the Truth, look to that which is ever existent, which is something without Birth or Death, Creation or Destruction. When you Inquire within yourself to know Truth, you are looking for that which actually *is*. *Truth*, or *Reality*, is that which *is* & which is *ever-existent* & which must be changelessly so. If it is not ever-existent, it would be true at one time & false at another. And Truth cannot be false at any time. What Truth is, always is. If it would change in the least degree, it would be a "truth" that forms admixtures with what is false. If though, what you find is True, it never mixes with anything else, because of its invariable nature & because there is nothing else for it to mix with, for the Real is, & the unreal is not. The Real will not mix with the unreal. If you apply this Knowledge to yourself in searching for the actual experiential Realization of the Truth within you, you will understand what is meant by "1-w/o-a-2<sup>nd</sup>," "*Non – Duality*," & "*there has never been anything else.*" You will understand why the ancients said, "*Brahman alone is.*" Brahman means vast Absolute Truth. You will understand why the ancients said "*All this is only Brahman*," "*There is nothing but Brahman*" & so forth.

*Truth-Knowledge-Infinity*. The 1<sup>st</sup> term is Truth, & the 2<sup>nd</sup> is Knowledge. It is a basic, spiritual fact, which can be discerned by anyone who is introspective, that Ignorance alone is the cause of Bondage & its consequent Suffering.



## Reality 55

[from Master Nome]

As long as there is the notion of "I", there will be the conception of "this." Between "I" & "this," all Illusion spreads out. How do you determine "this", whatever "this" is ? You determine "this" by the position of "I". Know yourself as you are. What you are is *Invariable*. All of the time, there is the sense of Existence & the intuitive knowledge of it. What, though, do you attribute to that Existence ? What is superimposed upon it ? How is that Existence Mis-identified & keeps changing ? In Ignorance, one does not notice that Existence & so one takes the changeful Form to be the unchanging Reality. True Self-Inquiry clears that up. Without bringing any new attainment, or producing something, which would then decay & perish, Self-Inquiry reveals what is Real.

What is Real ever is, & what is unreal never is. The great, deep *Silence* of the Maharshi, & in ancient times, of Dakshinamurti, is a revelation of just that — "the Reality ever is." If we need to explain more: "The unreal never is." The *Silence* is indicative, in an overpowering way—overpowering because there is nothing other than it—that there is *nothing* than it & that there is just one solitary *Kaivalyam* [aloneness], just one Existence, just one Brahman, or the Real Self

Ideas that "take you out of Meditation" do not "come back", but rather you conjure them up maintain them. You can also take *them* [the "Meditation-derailing" ideas] down. You lend *them* their reality. Otherwise, not only would they be of no effect, but they would cease to exist for you. Binding, delusive thoughts would not only not matter, they would cease to exist, if the Mis-identification, which prompted such bewildered ways of thinking, would cease to exist.

If you Mis-identify, you become accustomed to a certain pattern of thinking, a certain tendency, or *Vasana* [karmic residual Tendency]. If you dis-identify, having cut off the root, where will the rest of the *vasana*-plant be ? If there is no *seed*, there is no *sprout*. If you take away its *birthplace*, it [Vasana – karmic residual Tendency] will not grow.

What the Maharshi is talking about when he talks about the *Pearl Diver* who must *Dive Deep*, down to the *root*, in the *Sea*, is to go deep into your Self. Find what you are Mis-identifying with, & Inquire to see if that is *Who you really are*. When you are reading the scriptures, old texts, & sayings of the Maharshi—some source of deep Wisdom—your Mind is lifted out of all of that, is it not ? Is it just a change of superficial thought or does something else occur ?

Something deeper than just a change of superficial thought occurs. Look in & at the Self, looking as the Self. So, you are looking to the Self, or as the Self or both. There is a depth regarding the nature of your Identity. Later, *something* [a Vasana – karmic residual Tendency] intervenes. It is not given to you. You conjure it up. It is not by accident. See what it is that you conjure up. Trace it to its root. Dissolve the root by Knowledge. It is not merely your Body becoming active or going about your daily affairs that causes Ignorance. However, the idea that you *have daily affairs* [& a Body] might be worthwhile questioning, because the "I" that has daily affairs & the "I" you are finding when you are reading *Ribhu Gita* or reading the Maharshi or reading some other Text or Scripture are not the same "I" are they? Yet, there is only One of you. You are not a plurality. Determine *What you are*.



## Reality 56

The Self is just Being, pure Existence. It is not being this or that. It is just Being, pure Existence. Self-Realization is just Being. It is not being this or that. It is just Being. Being, pure Existence knows no alternative. The Self is just Being, pure Existence.

Being, pure Existence never changes its nature. That which truly is never ceases to be. That which ceases never actually is. That which truly exists never changes. That which changes never truly exists. That which is changeless is without destruction. The indestructible is only that which is without creation. The unborn is the undying. The unchanging is alone Being, pure Existence. Being never changes its nature.

The Self ever is just as it is. There is no time when Being, pure Existence is altered. There is no time when you are not the Self. Primordial Being eternally is, is what you are even now. Immutable Being is Peace itself. For there is no time when Being is altered. Just as it is, the Self ever is.

Being alone knows itself, the "I"-less "I" realized as "I," forever undefined, the only Existence, the only Knowledge, the only Knower. Thus is Brahman, Absolute Reality, always present, unmarred Perfection, the unformed Void, attributeless Being, ever itself just as it is. The only Identity, the only Reality, Being alone knows itself .

Without any other is Absolute Being, formless & Non-Dual, the only Existence. Two that are Formless cannot be. Undivided, homogeneous, alone is Being. nothing outside it & no outside; nothing within it; alone is Being, pure Existence. Nothing comes before eternal Being; nothing comes after eternal Being. Without any other is Absolute Being, pure Existence.

The Truth of Being is solely Reality. Not from illusory things falsely experienced does the sense of Reality in every experience derive, but only from the Self, the only source, the Real. Real Being depends not on anything else to be. Uncaused itself, the Absolute Self does not cause anything else. Infinite, there is nothing beyond it produced by it. Mistake not perception or conception for Existence itself. Reality is solely the Truth of Being.



### Reality 57

The unknown Knower of all that is known, the Supreme Knowledge itself, Consciousness remains undivided by the *triad* of Knower, Knowing, & Known. Consciousness can never be a known or unknown object. Consciousness is the Witness of all, the only Knower. Consciousness, the Knower, is never defined by the Known. Consciousness, the Witness of every state, of all thought, is not defined by thought, nor contained in any state. The Witness is never known. Consciousness is ever non-objective. Consciousness is formless – with nothing objective within or without. Unknown, Consciousness alone is known. Not a *process* of knowing, Consciousness alone is knowing. Not a knower, Consciousness alone is the Knower, the unknown Knower of all that is known.

Bondage is only Ignorance, or error in understanding. One does not attain Self-Knowledge due to Ignorance about the True Nature of the Self & adherence to false conceptions about the Self. The Ignorance makes one feel bound, & the adherence to false notions maintains the Ignorance, yielding the apparent solidity & false continuity of Illusion. Both Ignorance & the tendency to adhere to it are destroyed by Self-Inquiry to know the Truth of the Self.

Sri Shankara declares that just as trees on the bank seem to move when one is in a moving boat, so “transmigratory existence” (*life in a Waking World, repeating like nightly dreams, but rather as “physical” Re-incarnation*) seems to be true to one who mis-identifies the Self with the Mind.

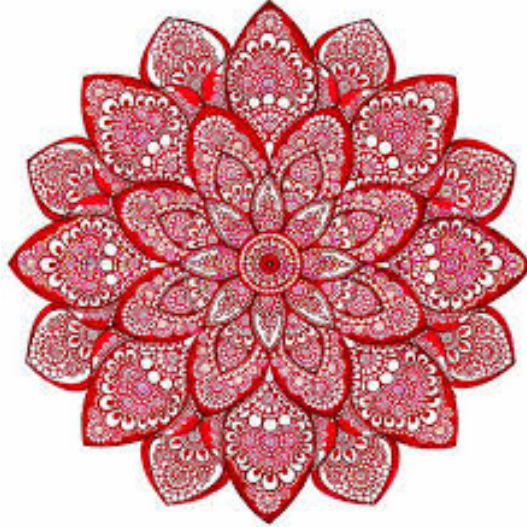
Thus, when the Mind “moves”, one thinks that the Self (*like the stationary trees*) “moves”. When the Mind is still, one assumes the Self is still. Because the modifications of the Mind are pervaded by the reflected light of Consciousness, with the qualities of Reality & Identity borrowed from pure Being, one assumes that the Self is identical with the Mind & identifies oneself with those modifications. Thus one imagines, “my thoughts, my state of mind or being, my experiences, etc.” The Mind, or the Ego, is *objective*, appearing by the light of pure (*absolute non-dual*) Consciousness alone. Pure Consciousness is the Absolute & is directly realized as existing as such when the “this”, or the *objective* portion, falsely attributed to it is negated.

Ignorance, or Illusion, is merely a superimposition. By “superimposition” is meant the imagined placement of some attributes, that do not belong to the Self, upon the Self. The basis of the



superimposition is real. That basis is pure Existence, pure Consciousness. The superimposed is not a reality in & of itself, but is only a product of Imagination, the result of Ignorance.

It is like the *snake* imagined to be present when there is only a discarded *rope* in dim light. The *snake* is not real & was not really born. But in Imagination, the *snake* seems to be there, & as long as one is convinced that the *snake* is there, the true *rope* is invisible. If one removes that Illusion with the light of Knowledge, he sees the *rope* alone, as it is, which has been the only reality the entire time. The *snake* in the analogy represents all that is attributed falsely to the Reality of the Absolute Self, such as the World, the Body, Mind & its conceptions & tendencies, as well as Ego.



## Reality 58

### [Mandala II]

The unknown Knower of all that is known, the Supreme Knowledge itself, Consciousness remains undivided by the *triad* of Knower, Knowing, & Known. Consciousness can never be a known or unknown object. Consciousness is the Witness of all, the only Knower. Consciousness, the Knower, is never defined by the Known. Consciousness, the Witness of every state, of all thought, is not defined by thought, nor contained in any state. The Witness is never known. Consciousness is ever non-objective. Consciousness is formless – with nothing objective within or without. Unknown, Consciousness alone is known. Not a *process* of knowing, Consciousness alone is knowing. Not a knower, Consciousness alone is the Knower, the unknown Knower of all that is known.

The removal of superimposition is accomplished by Self-Inquiry. This is the intention of the negation of the Upanishads, “*neti, neti*”, “not this”. Such indicates the negation of one’s attributes, identity, or definition, of what is not truly the Self, not the essential Existence, or pure Consciousness. The removal of superimposition is the revelation of the Truth. The Truth, or the Reality, is not newly created, nor did the superimposition diminish it in any way, just as the *snake* did not chase the *rope* away. But to see the *rope*, the Imagination of the *snake* must cease. Similarly, to know the Truth of the Self, Ignorance must cease.

True Knowledge is not experienced unless the prior ignorant conception is negated, just as the *snake* notion is destroyed to see the *rope*. The Self, of the nature of pure Consciousness, is self-existent & can



never be negated. Egoism has its origin in Delusion & has for its *object* that which is only imagined. Its definitions are only thoughts. The discernment of “Not this, not this” negates the very existence of Egoism along with its origin, its effects, & its imagined object.

All qualities, gross (*physical*) or subtle (*mental*), ought to be negated from the Self, from one’s Identity. If one is to know the Self as it is, whatever be the qualities attributed to the Self, be they *physical* or *mental*, they are to be regarded as mere ornaments. These should not be regarded as the Identity of the one who “wears” those “ornaments” (*qualities*).

If one rejects all that is *objective* from one’s Identity, one comes to the conclusion that the Self is the Knower, free from all that is perceived & conceived. In the same manner as one relinquishes mis-identification with the Body, & all that is *objective*, so should one sever the mis-identification with the supposed *subject*, which is the Ego.

The Self’s existence is independent of all & is different from all that is *objective*. The *objectified* “I” is the Ego. The superimposed *objective* portion of the “I” – consciousness should be abandoned, for it is not actually the Self. Negation of what is *objective* means also negation of the Ego. What remains is that which is implied in the aphorism: *Aham Brahmasmi* – “I am Brahman”. Only *Brahman* can be itself, *I – without – a – 2<sup>nd</sup>*. That is the only true “I”.



## Reality 59

*Brahman* is unborn, immortal, imperishable, ageless, & all-comprehensive. The same Absolute *Brahman* appears, according to one’s understanding, as God, who is said to be the Lord who dispassionately dispenses the results of *karma*, or as the Witness, which is Consciousness in relation to all else, or the attributeless, eternal “I”, of the nature of the indivisible, non-dual, Being-Consciousness & which alone is *without – a – 2<sup>nd</sup>*.

The Self has neither rise nor set, is neither in darkness nor illumined, but is always the spiritual Light, with nothing material or mental in its nature at all. The distinction between the Self & oneself is due only to superimposition, which is like imagining different openings in a castle wall, for instance, to be different spaces, rather than perceiving the castle space itself. The Self is non-dual, *1 – without – a – 2<sup>nd</sup>*. It is neither distinct nor in relation to anything else. For non-dual Existence means there is no other. There is, thus, no difference or non-difference, no oneness or manyness, & no separate knower or doer

or experiencer. The Self has nothing to accept or reject. And there is nothing, or no one else to accept or reject the Self. There is no one else to think the Self is, or that the Self is not. Such is the Truth regarding the Self.

Just as the Mind becomes the Object, the Instrument or means of Knowing, the Actor, the Action, & the results in a Dream, so is this also the case in the Waking state. The Real Self is different from the Mind & all those things that the Mind becomes (*object, instrument of knowing, actor, action, results*). The Self is without interior & exterior, such as the Mind & the World. The Self is homogenous Consciousness. Know the Self by ceasing the attribution of anything exterior or interior to the Self. Remembrance & forgetfulness, including remembrance & forgetfulness of the Self, these processes are also, only of the Mind. Both of these processes are products of Ignorance & do not touch the Self. Cease to regard the Self as a known or unknown *object*. If the Supreme Self is regarded as an *object* of knowledge, such is a superimposition of Imagination or Ignorance. True Knowledge prevails when such Ignorance, or superimposition, is negated. This is like the case with the *rope* & the illusion of the *snake*.

When the conceptions of “me” & “mine” are attributed to the Self, such are manifestations of Ignorance. They are superimpositions upon the Self, which is only One, with neither Individuality nor any experience or thing possessed by and Individual. The “individual self” is thought to be the Seer, Hearer, Thinker, Knower, & such. In Reality, it is *Brahman*, the imperishable, indivisible, Non-Dual Self. The “individual self” or “I” is not different from the Real Self, which is *Brahman*.

Meditation on the Self is declared to be without Time, Space, direction, or Causation, since the Self is without these things. The Self itself is to be realized as timeless, & the Realization itself, being of the same nature, is bodiless & without regard to place. The Self itself is, without Causation, being Uncreated & Unborn. And the Realization, being of the same nature, need not wait for circumstance & is not an attempt to produce the Self anew. The Realization is a realizing of what the Self *truly is*. Let the Mind thus turn within, immersing itself in Self-Inquiry, absorbing itself in Knowledge, thereby losing its own form as it searches inwardly for its source. In this lies great Bliss & Immortality.



## Reality 60

All the *objects* of knowledge change. All that are described as “mine” & Ego, also cannot illumine themselves, nor can they illumine each other. The Self is different from all that are described as “mine” & Ego. The Self is the unchanging, illuminating Consciousness. This Consciousness is truly one’s only Identity. Therefore, there can never truly be Bondage.

One Non-Dual Self alone is. The one Non-Dual Self is the undivided Consciousness. This is the only Knower in all. There are not different kinds of Knowers, such as higher & lower knowers. The Minds of all are pervaded by the one Consciousness within, which is the Self. This is the "I" of all. So there is no one else who knows, or who does not know. The "I" is truly the Absolute, *Brahman*, all-knowing & all-pervading.

This "I" pervades & illumines the Mind. An the Mind pervades & illumines all things ever experienced. Thus this "I" is the illuminator & pervader of all. This Self is the Witness of all *objects* of the Mind. These mental *objects* are subtle thoughts & also all the *objects* conceived as external as well. This includes being the Witness of all other Minds conceived as existing within the Mind. Thus the Self is the Witness of all.

The Mind cannot conceive the Self, yet the Mind has no existence apart from the Self. The Self can neither be accepted, nor rejected by any of the Minds. That which cannot be accepted or rejected by the Mind is *Brahman*. That is truly the "I". *Brahman* & the Self are One.



## Reality 61

The Mind & its modifications, in the form of thoughts, modes, & states, are limited. The Self, unlike any of the Minds, is not of limited knowledge, for Supreme Knowledge is the Self's true nature. That Supreme Knowledge is unmodified Consciousness itself, which is the Self itself. The Self has no Ignorance, just as *light* has no *darkness*. The Self is also without change, without impurity, ever beyond conception, forever beyond the Senses, & never of a material nature.

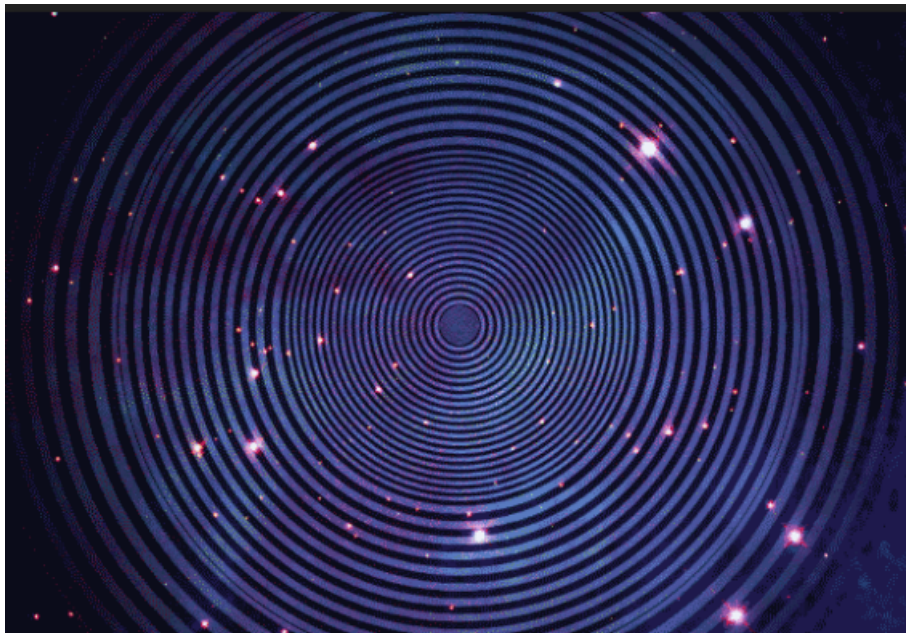
The Self is, by analogy, said by the Wise, to be like *sunlight*, while the Mind is like a *crystal*. And the various Experiences are like the *colors* seen in the *crystal*. The significance of this analogy is that all *objects* are seen in the Mind only by the *light* of the Self. *Objects* of knowledge, sensed or mental, appear only in the Waking & Dream states. When these Waking & Dream states are not present, no such



sensed or mental *objects* are experienced. Yet the Knower (*the Self*) is always the Knower, never ceasing, unlike all that is unreal. For the Knower is formless Consciousness. Duality appears only in those Waking & Dream states & is thus likewise unreal. For what is Real must be Real always. By relinquishing the superimposition of the *known* on the Knower, one then abides as the Non-Dual Knower, unceasing Consciousness, always.

Prior to the discrimination of the Self & the non-Self, one may think that the Absolute does not exist. One may doubt that the Self alone exists. After such discriminating Self-Inquiry, what was thought of as an Individual *self* is known to be only *Brahman*. There is no Individual *self*, or Mind, which would have done such thinking. Upon such Self-Inquiry, the experiential Knowledge is that only the Self. *Brahman* is, & the Individual & Mind are only *Brahman* & nothing else.

For the Self, which is of the nature of pure Consciousness, the connection to any *objective* experience, mental or sensed, is a product of delusion. The "I" is truly free of all attributes, & is not associated with any quality or entity, & is ever non-*objective*. The Ignorance that imagines otherwise is purposeless. That Ignorance merely creates Bondage among the ever-free, Suffering in the midst of Bliss. This is like drowning in a *mirage* whose "waters" serve no purpose. If the delusive attempts, to connect the Self with what is not the Self, are given up, the Mind rests in *Brahman*, the Absolute Self, "as if free from Bondage", say the Sages. In Reality, that Self was never bound. The Self is ever Unborn & ever free of Duality.



## Reality 62

All the efforts involving mis-identification within the Mind & all the superimposition of experience upon the Self produce only Illusion & not anything real. The Illusion is that of limitation by Form; the Illusion of being a Body, or at a location; the Illusion of perishability; the Illusion of the belief that something destructive of Bliss can exist; the Illusion of differentiation or division into parts, & of connection with actions & their results. The Self is actually all-pervading & space-like, imperishable.

The Self is the eternal Bliss itself, *Siva*, un-differentiated & un-divided, partless, actionless, & free of all *karma*.

The infinite Self is only one, & nothing other than the Self can belong to the Self. Therefore the Mind cannot belong to the Self. The Self is ever unattached & cannot belong to anything else. Therefore the Self is unaffected by anything done by the Mind. When attachment is present, even as the notion of possession, the possessor, as it were is possessed by the possession. Since the Self is unattached to all, including the Mind, the Self is possessed by none & is not affected by any. If one becomes detached from all things & to one's own thoughts in the Mind, he finds that what he has reached was the real Self all along. Since there cannot exist a Mind that is something other than the Self which is Infinite & Non-Dual, the Mind cannot have, in Reality, any activity or its results.

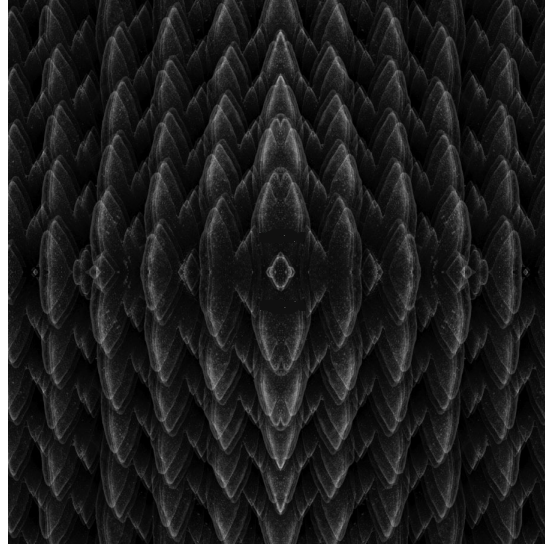
Freedom from the Mind is freedom from the fear of loss of Happiness & from the fear of ceasing to exist. This Freedom from desires & the grief of concomitant with desires. Thus, one who knows the Self, free from the Mind, is truly happy. & is solely *That* which is the same in all beings.

All beings are, by nature, pure Consciousness. Apparent difference from this Consciousness is only illusory appearance due to Ignorance. The illusory difference is removed by comprehending the Knowledge that one is solely Being. Such Knowledge alone is the means to realize immortality, for Being never ceases to be. Nothing else can yield this Realization, for Consciousness is identical with Being. Knowledge is of the nature of Consciousness itself, & there really exists nothing but Being, which is Knowledge or Consciousness.

In relation to all, the Self is the Witness, & being such is attributeless. The Witness is *That* which never changes, but which knows all the changes – thoughts, modes, & states – of all Minds. The Witness knows all the functions of the Mind in Waking & Dream. In the absence of the Mind's functions, that is without those 2 states of Waking & Dream, what remains of the Witness is pure Consciousness, which is omnipresent & immutable. This the Self, the true "I" which is free from Ignorance & has no attributeness, no functions, & no qualities, & which is transcendent of all 3 States (*waking, dream, deep dreamless sleep*). Space-like & never tainted by any of the defects or limitations of the beings that Consciousness indwells, Consciousness alone is the Self.

The Self is free from all notions, forms, & actions. The Self is always 1 – without – a – 2<sup>nd</sup>. Adi Shankara proclaims that, as long as there is no Self-Knowledge, the identification with the Body & such, & the belief in the authenticity of Sense-Perceptions continue, just as Dreams appear to be true as long as one does not wake up. To spiritually wake up, one must know the Self truly. The Reality of the Self is pure Consciousness with no Duality & with nothing else existing whatsoever. One cannot have simultaneously the Knowledge of the Self along with the idea of oneself as the performer of activity, or an experiencer. For steady unalloyed Knowledge, one should cease such mis-identification.





### Reality 63

In the Waking State, one experiences the Interior & the Exterior, what is sensed & what is thought. In the Dream State, the situation is the same. Both what is sensed & what is thought in both States are not the Self & are unreal. The contents of both what is sensed & what is thought in both Waking & Dream states should not be regarded as defining the Self. When what is sensed & what is thought are falsely associated with the Self, this is superimposition. No activity of the Exterior & the Interior yields Liberation. The activity of an unreal superimposition cannot yield eternal, real Liberation from that unreality.

Liberation is by Knowledge alone & Knowledge is neither sensory nor conceptual in nature. The Self that is realized by such Knowledge has neither Inner nor Outer, but is ever-existent, omnipresent, indivisible, & ineffable.

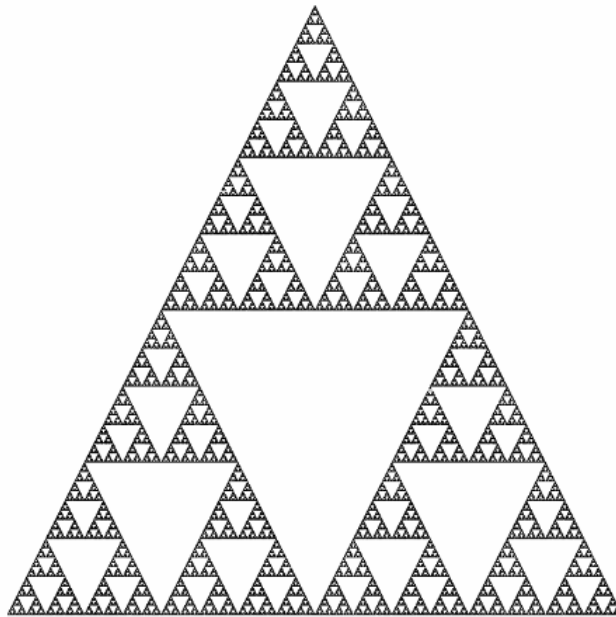
The true nature of the individual self is actually Brahman. There is only one Self, whether imagined to be individualized, or else realized as it truly is. If one inquires into this apparently individualized self, all that one finds is the Self, which is Brahman. All that is thought to make oneself different from the Self can be relinquished by the Self-Inquiry that negates mis-identification, which is the questioning “Who am I ?” For this reason the Upanshads instruct *neti, neti* “not this, not this”.

Immortal Liberation is freedom from destruction & fear. The Individual seems as if subject to both destruction & fear. In truth, the Existence that seems to be an Individual is only Brahman. Self-Inquiry negates all that is thought to make the Self differentiated into individuals.

One should meditate on being the Witness & not anything witnessed, whether the witnessed be a known Conception or a known Perception. The entire personal orientation should be utterly abandoned. The Identity & the Reality should be known as the Witness. And all that is witnessed should be known as not the Self & as unreal. The meditator should discriminate more & more finely between the Knower & the Known. Thereby mis-identification ceases. Thereby superimposition of the Known upon the Knower ceases. When the Witness alone remains as one’s Identity, & as Reality, all that there is pure Consciousness which is real Being. It is an “I”-less “I” with nothing else whatsoever. Until the Self is realized firmly, one should discriminate between & cease to mis-identify, inquiring with “Who am I ?”

Knowledge is “Abidance” (in & as the Self) free from any identification with the Body, the Mind, & the Ego. Delusion is the mistaking of oneself for the Body, the Mind, & the Ego, all of which are objective. Such Delusion veils the Blissful experience of the Self. One cannot have simultaneously the ideas “I am this, I am like this, or I do this or that” & at the same time have the Knowledge of being the Self. There one ought to persist in Self-Inquiry so that one becomes free of such ideas. This involves the cessation mis-identification with the Body & the Mind. Since Being is not the Body or the Mind, one never does anything. Similarly, Being is never “this” or “like this”, but is only Being.

Ignorance makes one believe that the Mind, which is illumined by Consciousness, is the Self. The Mind’s apparent power of knowing is only the “reflected light” of Consciousness. This is like seeing sunlight play upon a shiny object & thinking that the light seen actually originates from the illumined object. Mistaking the Mind for the Self is like mistaking the reflection in a mirror to actually be one’s actual face. Mistaking the Body for the Self is taking a corpse to be alive & holding it dear, & this is the cause of Suffering. Mistaking the Ego to be the Self is like believing, as fact, the mythological story or someone who was never born. Mis-identification is the cause of confusion. Self-Knowledge is “Self-Abidance” with no false identification with the Ego, Mind, & Body.



### Reality 64

The Self alone knows. The which is objective, inclusive of the Ego, can have no knowing power. For all that is objective is not Consciousness itself & is therefore unreal. The objective & unreal cannot know themselves, cannot know each other, & cannot know the Knower. The only Knower is the Self which the unknown Know of all that is known. Though it cannot be known objectively, the Self is nonetheless known in Self-Knowledge devoid of the triads of knowing-knower-known, by the Self itself, which is the Self of the Sages who truly know.

The Self is the true Knower of Knowledge that is referred to in the *Upanishad* aphorism, *tat tvam asi* “Thou art That” & not anything else. Anything else would be a mere superimposition on the real Self &

would have no such Knowledge. There is no other Knower. This is the all-comprehensive Knower, which is Absolute Consciousness itself, ever-free, homogenous, Non-Dual, & space-like.

This Knower is realized when the illusory *objective* aspect has been negated. The Knower can never be the *known*. All that is *known* is subject to destruction, but the essence of the Knower can never *not be*.

For Realization of the immortal Bliss of eternal Being, one should know oneself as the Knower alone, which is unalloyed, boundless Consciousness. In knowing the Self truly, one knows that Consciousness is never non-existent & never alters its nature. Consciousness is never an experiencer, never a thinker, never a sensory perceiver, never a performer of action, or an individualized knower since Consciousness is without an Ego.

Thus, one who knows himself truly, knows, "I am without a Body, & I am not engaged in bodily action. I am without Senses, & I am not engaged in any sensing. I do not have speech; & I do not speak. I do not have *prana*; & I neither live nor die. I do not have a Mind; & I never think. I am not an "I", or an individual being & there is nothing I become."

Such a Sage need not think that this is so. It is so, & expression have merely been given to these truths to indicate that which actually ineffable & of the nature of silent Knowledge. Since the eternal Self is always of the nature of Consciousness, it is ever without Ignorance. Similarly, the Self is without knowledge conceived as a state or mode of Mind. The Self has no states or phases, & therefore, is beyond both Ignorance & Knowledge. The only true Knowledge is the Self, itself.



## Reality 65

Consciousness is self-luminous. By the light of Consciousness, all appears. When Consciousness disappears, Consciousness is still the same. The known has no light of its own. Inquiring, one should trace the Light inward to realize that which is perpetually illuminating. That ever-shining colorless Light illumines the Senses & the Mind, but can never be seen by the Senses, or envisioned by the Mind. Knowledge, or direct experience of this Light consists of the Identity with that Light. Changeless, blemishless, ever-free, immovable, eternal, bodiless & imperishable, without Ignorance or Knowledge, the Self is of the nature of Consciousness alone.

Existence, the Self, is the sole, ever-enduring, Non-Dual Reality. The aspirant can know Absolute Being or Brahman, only if the aspirant is identical with Brahman. The aspirant cannot know That if That (Brahman) is different from the aspirant. The Self, being Non-Dual Consciousness, cannot know anything or anyone other than Consciousness. The Self, being the sole-existent Consciousness, cannot be known by another. The Self alone can know itself.

There would be no use for the countless descriptions of the Absolute by the Scriptures & the holy Sages if That, the Self, were other than one's own Self. There would also be no use for the negation of all limited definitions if That, the Self, were other than one's own Self. For what purpose would be served by speaking of something that was never experienced by those Sages, those authors of the Scriptures, something could never be experienced by all ?

The negation of attributes & limited definitions of Brahman, as given in such spiritual instructions, must be understood to be the negation of attributes & limited definitions of the Self. If the instructions are to be applied to oneself, those instructions involve the negation of superimpositions, of what is not the Self, upon the Self.

The descriptions of the Self & the negation of attributes & limited definitions of the Self would be meaningless if they referred to some sort of other "Self" different from the aspirant's own self. Such negations would further clarify that the Self is bodiless, non-sensory, without prana ("life force or energy"), free from thought, etc.

There are not 2 selves in the same one being (apparent person or human being). There is 1 Self, & when known as it is, the Self is known to be Infinite & Eternal, not a limited individual being, but just Non-Dual Being.

To realize this, the Knowledge of oneself as the Self, free from the Body & such, this Knowledge must become as certain & steady as the belief of a human being that he is a human being. No human being doubts this on any occasion.

When that human being determines by Self-Knowledge what, in Truth, that Existence is, that Being exists, then Absolute Being is known. And if that Knowledge is without doubt & without wavering, one has thus known what needs to be known, has experienced what needs to be experienced, & has realized what needs to be realized.





## Reality 66

The basic premise of Non-Duality is that the Absolute exists & that the Absolute is identical with oneself. Therefore, Self-Knowledge is equated with the Realization of the Absolute. The basic premise of spiritual practice is that one knows that the Absolute exists & that realizing the Absolute is of utmost importance. This realization is Self-Realization. What is need for this Self-Knowledge, or Realization, is the relinquishment of the assumptions or concepts, that yield the Illusion of Bondage & Suffering. Knowledge of one's Being, as it is, yields enduring Freedom & Peace. The true Self transcends the limitations of any kind of Individuality, Time, Birth, & Death. The Self is impersonal & is not confined to any Body or Individual.

One's approach to one's spirituality, meditation, & this Non-Dual Knowledge is of paramount importance, for the approach very much determines the experience. How one views anything determines how it appears to him. Clarification of one's understanding of oneself causes one to arrive at Self-Knowledge. To know this as being so, is itself the dawning of that Self-Knowledge. Deep meditation dissolves the Ego, Ignorance, & Bondage of one who ardently meditates. Self-Inquiry within oneself to know oneself reveals the true Self to be limitless Consciousness, Absolute Being, & unconditioned Bliss.

This one's very Existence. One should continue meditating on the Teaching of Self-Knowledge by the practice of Self-Inquiry until one conclusively realizes the Self & abides without the least trace of Ignorance or Bondage. Listening (*sravana*), reflection (*manana*), & deep meditation (*nididhyasana*) are said to constitute ways of practicing Self-Knowledge. Self-Inquiry: "Who am I ?", knowing oneself free of mis-identification, & steady Abidance as the Self always, these are the inner experiences of listening (*sravana*), reflection (*manana*), & deep meditation (*nididhyasana*).

On a path of Self-Knowledge, discrimination signifies the ability to discern what is true & also implies the ability to determine what is false or unreal. By so discerning, or discriminating, one pursues Truth to realize it & destroys the Dream of Illusion or Ignorance. Ignorance creates Suffering. What destroys



Ignorance reveals blissful Freedom, or Liberation. Ignorance is destroyed when one discerns that it is, indeed, Ignorance & not the Truth. Ignorance exists & is binding only if one conjures it up & believes it. If, by discrimination, one discerns its unreality, or false nature, Ignorance no longer binds & ceases to exist.

In the place of Ignorance then, there is found real Knowledge, which is Knowledge of the Reality itself. Just as one, wishing to arrive somewhere, needs first to know where it is that he wishes to go & how to proceed to that place, so too one needs to recognize the place of arrival, which is the highest Truth. One likewise needs to recognize the means to so arrive, which is Knowledge, & also recognize the traveler, which is oneself, & that all these are in the same “place”, of the same essential nature, & are, indeed, the very same Supreme Being.

If one is immersed in Samsara, the repetitive Cycle of Illusion, Birth, & Deaths, filled with Suffering, the way to liberate oneself is by Self-Knowledge. Liberation, which is the goal of spiritual practice, is one's own if, inquiring to know the Self, he discards all notions of “me” & “mine” attains complete certitude as to the Space-like nature of Reality, & “abides” devoid of physical & mental forms, & the assumption of an Ego-entity.



### Reality 67

The Ego is ignorantly assumed to be the Self &, thus the Knower. The conception of the Mind determine whether one is endowed with wrong knowledge, doubtful knowledge, or true knowledge. With mis-identification, there is wrong knowledge. Then, what is regarded as knowledge is actually Ignorance. Thereby arises self-caused Delusion regarding Happiness, Identity, & Reality.

With spiritual practice, wrong knowledge gives way to yet-doubtful knowledge. This means there is some actual knowledge regarding Happiness, Identity, & Reality. But this knowledge is not yet steady for it is either a conviction, without direct experience, or a conviction fused with some experience. But still, it is not steady because there remains the need to destroy remaining tendencies to mis-identify.

True Knowledge, however, is that state in which Knowledge is invariable. Also, here knowing & Being are one & the same. At all times, the same Consciousness is the only Knower, even when it appears as an Ego, a dissolving Ego, or as purely Ego-less. This is just like a clear crystal appearing as if endowed with different colors or as transparent, according to the proximity of various colors, or the absence of them. In Truth, all such states & their content are known by the Self, have their apparent existence by the Self, which is free from them & depends on no thought whatsoever to know itself. Even so, all such states & their content do not exist apart from the Self, though the Self itself can never be other than the Knowledge, Being itself.

Regarding the great aphorism (proclamation, *mahavakya*): “Thou art That”, wise Sages declare that the primary meaning of That is the Absolute Brahman. Likewise, the primary meaning of Thou is the Knower, or “I”.

The essential meaning of That is the True Self. Likewise, the essential meaning of Thou is only pure Being, pure Consciousness. The meaning of both That & Thou is thus the same, & this identity is what art expresses. “Art” is an expression of complete Identity.

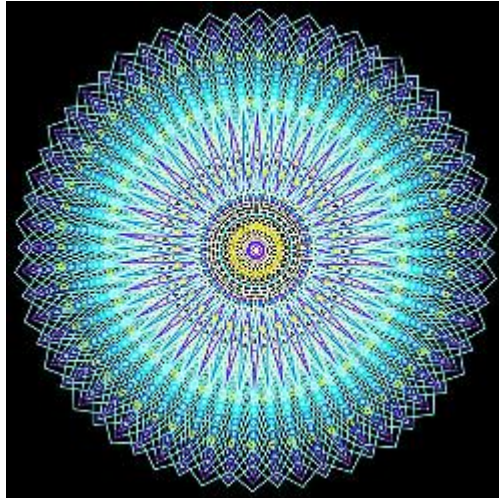
That complete Identity is realized by relinquishing other ideas regarding That, & most importantly, by Self-Inquiry into Thou. The deeper the Self-Inquiry into Thou, the more That is known as it is, for Thou art That.

No repetition of the idea: “I am That”, “I am the Self”, or “I am Brahman” is intended. For such implies the difference between the instructed & the instruction; between the meditator, the meditation, & the meditated upon; between the one desiring Liberation & the Liberation itself. Repetition further implies difference between the self who would know & the Self to be known; between the realizer & that realized.

The Non-Dual Teaching of Identity with the Absolute Self, Brahman, is to be practiced by Self-Inquiry, full of clear discrimination, that frees one of the false notion of Do-er-ship, of being a sensing entity, of being an experiencer, of being a thinker, & such. Thus one discerns that the one Self is not the Body, Mind, or Ego, or anything connected with these. Then one knows one’s own true Self to be truly Brahman.

The Knowledge of the Self becomes possible only when the Ego vanishes. What remains is Self-evident, the Self-knowable, the eternally existing, the forever liberated that has never been bound. The Freedom & Happiness of this Realization have no cause or reason. This Freedom & Happiness are self-existing, as Being itself is. Only un-Happiness & Bondage seem to have reasons. By inquiry, these apparent reasons are found to be merely Ignorance.

When the Knowledge that one is the Self, Brahman, is not veiled by certain false notions, the Self-Knowledge becomes firm. Those are the false notions that Reality is something other than the formless, motionless, immutable Self, & that Happiness is other than the blissful Self. Then, the mis-identification of the Self with the Body or any other form becomes impossible.



### Reality 68

The direct path of Knowledge is that in which one discriminates as described here, renounces the actions of the Body & the Mind. The direct path of Knowledge frees one from the ideas of being a Performer, Experiencer, Thinker, etc., abides free of outer sensing & inner conceiving activities, & thus know the Self to be That.

The practice of the Teaching of Thou art That is the Self-Inquiry: "Who am I ?" Self-Knowledge is firm when the Knowledge of the Self, which is the Absolute, is not contradicted by the false notions that one lacks Bliss & has desires. Self-Knowledge is firm when the Self-Knowledge is not contradicted by the false notions that one is not Consciousness & a Do-er. Self-Knowledge is firm when the Self-Knowledge is not contradicted by the false notions that one is not Being, but instead a bound entity.

Though the Body is not the Self, the Self is not the Performer of Action, & Action is unrelated to Self-Knowledge. Action can in no way bring about the Liberation that this Self-Knowledge alone yields. The holy Sage who knows this will always be manifesting the Good, the True, & the Beautiful. With love for all Beings, knowing all to be himself, endowed with equanimity & imperturbable Peace, with no self-interest, he is ever engaged in the highest good, whether he appears active or still. His honesty derives from Truth itself, his love derives from the indivisible nature of Being, his Peace derives from the immovable Absolute, & his kindness & care derive from the perfect Fullness.

How would it be possible, for one who knows about Liberation & the Non-Dual Teaching of Identity with the Absolute Self, to engage in conduct that would be other than the good, the true, the beautiful, love, equanimity, peace, dis-interest, the highest good, honesty, kindness, & care.

Nonetheless, it is never possible to determine the state of a Realization Sage from the outer appearances of the Body with which he has no identity whatsoever. The Sage has gone beyond the Illusions of Life & Death, never to return to that which never really was. The Sage is serene in & as the Absolute, & abides as the Eternal.

Whatever is done, he is not the Do-er of anything. Whatever is said by the Sage, the Sage remains Silent. Whatever is thought, he remains unmodified. For he has known himself, & he himself is what he knows.

You are That. Realize the Truth of this by Self-Inquiry. Supreme Knowledge, Consciousness, is Brahman. Attain Liberation by Knowledge & realize that true Knowledge is the Eternal, Supreme Consciousness itself. This Self is Brahman. Inquire "Who am I ?" & realize pure Being as the *I-without-a-2<sup>nd</sup>*. I am Brhman. Abide in the Natural State of the Real Self, in the state of Identity with no other "I".

Abide as That, which, when known, leaves no other thing to be known. Abide as That, the Happiness of which leaves nothing to be desired. Abide as That, which, when realized, leaves no other Reality but itself. Abide as That, which is the Self, which alone exists eternally, for it is That which alone is.



## Reality 69

### Ego

Self-Realization is the Ego-less State. Freedom from the Ego is the essence of Liberation. It is Abidance in the Self as the Self. The falsely assumed Individual "I" is completely removed by Self-Knowledge, & the 1 true "I", the "I" of the "I", alone remains (*comparable to the metaphoric Eye of the Eye*). The Self is defined by Ramana Maharshi, Ribhu, & other Sages as "I-I". That's true "I-I" is the "I" in the statement "I am the Absolute" (*aham Brahmasmi*).

In the Realization of the significance of that *mahavakya* (great aphorism), of the Upanishad, "I am the Absolute *Brahman*", Sri Shankara explains that the entire notion of "I" is removed. This is just like the idea "a bandit is here" which is mis-conceived when perceiving a "tree stump in the darkness". The illusory "bandit" completely removed upon illumination being brought. (*The tree stump was formerly feared to be a bandit just as the Self is formerly feared to be an Ego*). *Brahman* alone is, & *Brahman* alone knows. When the "I" is removed, all of the "mine" is also removed, as such is completely dependent upon the delusion of "I".

The Ego is the root cause of Delusion, Illusion, Bondage, & Suffering. The Ego is the root of the Mind, even the very idea of an existent Mind, & the root of all else. It is the 1<sup>st</sup> illusion to be imagined & the last to disappear. The Ego is the cause, substance, & experiencer of all Illusion. Without the Ego Illusion is impossible.

The Ego has no actual form of its own. It may be conceived as the Experienter, the Thinker, the Performer of action, the one who Senses, the one who lives, the one who has *attributes*, & such. In essence, the Ego is the concept of "I" in whatever guise it may appear.

All Duality & Ignorance is from the Ego, by the Ego, & in the Ego. The Universe is no separate existence, for the Self is all in all at all times & is unmixed, & transcendent of the form of all,. But the Ego gives the deluded wrong view of "Duality".

The Body is not one's home, for the self is unborn & bodiless. But the Ego gives the deluded view of the Self & the Body as knotted together. Bliss is of the Eternal Self, but the Ego gives the deluded view that Happiness is not here, not immediate, & ever present as Existence itself, & must be elsewhere. The Ego appears as the "knot" between the Self, of the nature of pure Existence-Consciousness-Bliss, & Form.

The Formless Self, *Brahman* alone is the ever solitary Reality, but the Ego gives the deluded view of existent form, of something other existing, of a 2<sup>nd</sup> which it itself presumably is. Yet when inquired into, to determine its nature, the Ego, with all that depends upon it, vanishes being unreal.

The Ego cannot be equated with the Self.



## Reality 70

### Ego (continued)

What & where is the Ego ? One should inquire into this deeply to realize the natural non-Ego state which is blissful & free from all Bondage & Suffering. The Ego is merely a false notion – a bare assumption – of Individuality, of a separate "I", which is the supposition of differentiation from the Absolute.

The Ego has no form of its own, & so to appear in any way, it creates an illusion of Form & attaches itself to such Illusion, such Form. The Ego itself appears as the mis-identification with an attachment to the unreal forms of the Mind, the Senses, the Body, & the World. Thus in the course of spiritual practice, when one destroys these mis-identifications & attachments, the Ego dissolves.

The "I" notion is the separate experienter, the individual Knower, the embodied entity, the Doer of action, & the notion of an "other". The Ego itself is the concept of a separate Universe in which it the Ego – "I" supposedly exists.



Upon The ego is based the illusory differentiation of the World, the Individual, & the Supreme (*jagad – jiva – Para*). The 3 are not 3, but rely but only that, the Non-Dual Self. Only with the Ego does the 1 appear to be 3. The Ego appears as it is conceived.

The World & thought are unreal, & so is the Ego. One sees the Ego's guises & its appearances. Where is the Ego's existence ? One sees the Ego's effects, but where is the cause of the Ego ? If the Ego is real in any manner, it should be actually experienced. If the Ego is an entity, it should exist somewhere. If the Ego itself is in Effect, it should have a Cause. One should inquire to determine if the Ego exists at all. Is the Ego actually experienced ? The Ego has neither shape nor size, & it has no physical attributes. The Ego is never sensed, for one never sees, hears, touches, or has any other sensory impression of the Ego. The Ego is not simply the word "I", nor the particular thought of "I".

Realized Sages who are fully identified with the true Self alone, may still say "I", but they neither give rise to nor retain any Ego. The Ego has no form of its own & is never seen by itself as it is. Though the Ego is an assumption of a division in Existence, how can Existence be dual or be divided in itself ?

The Ego – "I" is not a quality or *attribute* of the Self, since it is not invariably related to the Self. It does not continue in Liberation nor in Deep Dreamless Sleep. Since it does not so continue in must belong to something else, & not to the Self.

To what does the Ego belong? If one inquires one will find that the Ego belongs to nothing. The Ego cannot belong to what depends on it, & the *attribute* of the Self, being homogeneous & never changing, will never have an Ego at any time.

The Ego cannot be equated with the Self.



## Reality 71

### Ego (continued)

If the Ego were an *attribute* of the Self the Ego would be eternal, in which case, all liberation, all Scriptures, all spiritual life, all spiritual practice, all sayings of sages, and such would be futile and false. This would be absurd. It is better to give up the notion of the Ego then to hold to it as well it alone being real. The Ego is not a temporary *quality* of the Self. The truth cannot be like the case of an unripe fruit

becoming a ripe fruit, in which they would be 2 stages or States for the Self: one with an Ego & one without an Ego. The Existence of the Self is Absolute & unchanging. If the Ego were ever part of the Existence, as part of it or sharing in it in any way whatsoever, Existence would be changeful & transitory. Existence would cease to exist. Existence is always Ego-less & has no Ego *quality* whatsoever.

Where is the Ego ? It is not in the World, which is unreal. The Ego is not in the Body, which is unreal, & not the Self. The Ego is not in the Senses, which are unreal & not the Self. The Ego is not in thought which is unreal & not the Self. The Ego is not in the flawless, unmodified, perfect Self. The Ego is never actually experienced by itself & is not actually experienced in any of these other principles. The Ego dwells nowhere.

If the Ego is not a thing in itself, does not reside anywhere, & is not inherent in anything, the remaining possibility is that it's supposed existence is an effect produced by something else.

The Ego is not produced by the World, the Body, the Senses, the *prana*, or the mind. These produce phenomena & sensations; physical, subtle, & mental experiences; & thoughts. These appear after the Ego is differentiated & so they cannot produce it, for the Effect does not produce a Cause. The Ego produces them; they do not produce the Ego.

The Ego is not produced by the Self, which is the Absolute. The Absolute Self does not produce or create at all but it ever is just as it is. That the Ego is said to rise from the Origin, or Substrate, of the Self is only expedient teaching intended to guide those desirous of Liberation deeper into the Origin, the one Substrate, in order to help them realize its Ego-less Nature. Such instruction should not be interpreted to mean that the Ego is really born or that the Self actually gives birth to the Ego. The Ego cannot be self-produced. For to imagine so would be to suppose its pre-existence, which is absurd & which would lead to the consequent question as to what caused that pre-existent Ego ? This in turn, would lead either to the Delusion regarding the effects causing the Cause, or a modification in the eternally, changeless Self, which possibilities have been negated by Self-Inquiry, or to an infinite regression of some sort. But the Self alone is infinite, & Causality is not real. One cannot actually recall when this Ego, the root of *Maya*, began, was created, or was born, though there is the knowledge of perpetual Existence which is of the Self alone. For never was there a time when you were not, & never would be a time when you will cease to be.

Thus the Self is ever the Unborn – neither coming from another State or thing nor giving birth to any state or thing – & the Ego is "unborn" as it never comes to be. This may be regarded as the final significance of Ramana Maharshi's Self-Inquiry as to "Whence am I ?" – graciously given to show the method of tracing inwardly from the identity of the "I" derives as well as "Who am I ?"

How can there be the Ego's effect (Delusion), as the supposed Cause itself when it has never come to be ? The Ego is an assumption. Who assumes this assumption? No one. Who knows the Knowledge of the Self ? The Ego I cannot know the Self since the Self alone is capable of knowing.

The "I" is inert, & the known is a mere notion, a vacuous imagining, & an assumption that is non-existent. There is no Ego to be ignorant or to be bound, to attempt to know the Self, or to return to it, or to unite with the Self. The Self is what you are, & it is innately Ego-less.

The Ego cannot be equated with the Self.



## Reality 72

### Self-Inquiry (*Atma Vichara*)

Supreme Knowledge, Self-Knowledge is regards Knowledge about the of the True Nature of the Absolute Self & instruction regarding a path or spiritual practice for Self-Realization or Enlightenment.

In the Teaching of Non-Duality, which clearly reveals the identity of the Self & the Absolute (*Brahman*, God), Liberation or Self-Realization is recognized to be of the nature of Self-Knowledge. A path of Knowledge results in Self-Knowledge, & the primary method of the path is that of Self-Inquiry. The Inquiry is the introspection, or meditation, that ascertains, in the most experiential manner, of what one's true Identity consists. It is the Self-Revelation of the nature of Existence, or Consciousness itself, unobscured by any definition or mis-identification. Questioning inwardly as to "Who am I ?" one realizes one's true state of Non-Dual Existence, which is ever free, ever at peace, unchanging, without modifications, illimitable, timeless, indivisible, forever unconditioned, formless, undifferentiated – the One Reality.

Self-Inquiry involves the relinquishment of the false superimposition of forms & attributes upon the Self. This involves the recognition of the false definition & the Discernment of how it is not actually one's identity. It is the shifting of Identity from where it has been misplaced, such as being associated with the Body or with thought, & restoring it to its natural position, which is the Self alone. It is the ceasing of the confusion regarding what is Real & what is unreal. Erroneous attribution of Reality to the unreality, such as conceiving the World, objects, events, sensations, & thoughts to be real or to be the means of determining what is real, is relinquished

Summed up the in the concise phrase, "Who am I ?", Self-Inquiry by the seeker of Self-Realization can also directly realize Liberation from the unreal bondage by inquiring, with each experience & notion, "For whom is this ?" This approach negates the Identity or Reality from the *objective* aspect & returns it to that which is inward, the Subject.

Then, recognizing that whatever it is, it is for "me," one should inquire, "Who am I ?" This is, with a keen awareness, the inner discerning of the True Nature of one's Existence. The determination of the answer to Self-Inquiry cannot be in verbal, sensorial or conceptual terms, but is realized by the elimination of all definition, the dissolution of confusion regarding Reality, & the destruction of the Ego.



### Reality 73

#### Self-Inquiry (continued)

Self-Inquiry reveals the invalid nature of all personal definitions, the Formless nature of Reality, & that the Ego is nothing but a false assumption whose nature is non-existence. When all that is unreal, not the Self, is removed, the real Self alone remains in its own Knowledge of itself – Self-Knowledge, which is devoid of such differentiation as the Knower, the Knowing, & the Known.

Self-Inquiry is the essential practice. The success of any spiritual practice in yielding Freedom & Peace is directly proportionate to the relinquishment of mis-identification, the dissolution of the Ego or false notion of Individuality, that occurs in mis-identification. Self-Inquiry does not include any of the Duality that one is attempting to transcend.

Supports for Self-inquiry are actually more than supports; rather they are integral to the whole experience of inquiring to know the Self. In Advaita Vedanta, they have been referred to as the "requisites" for Realization or the 4-fold-*sadhana* (practice) *Sadhana Chatushtaya* for Realization or Liberation. These were expounded in the clearest teachings of Non-Duality & Self-Knowledge, known as *Advaita Vedanta*, by Sri Shankara, These practices relate to the attainment of Knowledge & the

dissolution of the Illusion of ignorant Dualisty & its consequent Bondage & Suffering. Thus is realized the natural State of the Self, *Brahman*, which is pure Existence-Consciousness-Bliss.

The 4–Requisites are: Discrimination *viveka*, Detachment *vairagya*, the 6–Essentials *shatsampati*, & Desire for Liberation *mumukshutva*.

The 6–Essentials are: Peacefulness *sama*, Self–Control *dama*, Renunciation / Non–Dependence *uparati*, Endurance / Fortitude *titiksha*, Faith / Conviction *shraddha*, & profound, concentrated, formless Meditation *samadhana*.

If *Sadhana Chatustaya's* 6–Essentials *shatsmpati* were represented as "*dama* etc." then one mnemonic for the 4 Requisites could be the "4 D's" namely: **D** – iscrimination, **D** – etachment, **d** – ama etc. **D** – esire.

Alternately, if the 6–Essentials "*uparati* etc" were represented as "*uparati* etc." then one mnemonic for the *Sanskrit* term could be the "2 V's & 2 U's" [*reversing the alphabetical order o the 3 letters*] namely: **V** – iveka, **V** – airagya, **u** – parati. 3 **u**'s – in *mUmUkshUtva*.

As for 6–Essentials *shatsmpati* themselves, one mnemonic follows a specific choice for the various English equivalents, namely: *sama* **E** – quanimity, *dama* **E** – limination (of sense seeking), *uparati* **E** – scape (from of sense attachment), *titiksha* **E** – ndurance, *shraddha* **E** – ka Grta one pointedness, *samadhana* **E** – ecstasy or *samadhi*. Given these specific equivalents, the mnemonic for the 6–Essentials becomes the "6 E's" (as in **E** for **E** – ssentials).

Each of the 4–Requisites requisites is helpful to the Self-Inquiry to know the Self. Each of the 4–Requisites supports the others. Though one requires Discrimination to become Detached (otherwise, one will not perceive who is to be detached & from what to be detached). It may be the Desire for Liberation coupled with Conviction in the teachings that give rise to that Discrimination, which is further strengthened by Meditation & expressed through some kind of Renunciation on a basis of peacefulness or Equanimity. Each of the 4–Requisites may be considered separately, or they may be considered as one whole. These requisites for Realization are to be understood, meditated upon, & practiced within the context of Non-Duality for the purpose of Self-Realization.

The 4–Requisites for Realization are taught with special relevance to Self-Inquiry, the introspective determination of the True Nature of one's own Self, which is the Absolute Self. The significance of them & the actual experience of them for those on the path of Knowledge are far-reaching.



- |                                |                        |
|--------------------------------|------------------------|
| ➤ <b>Advaita Vedanta</b>       | (Shankaracharya)       |
| ➤ <b>Visistadvaita Vedanta</b> | (Ramanujacharya)       |
| ➤ <b>Dvait Vedanta</b>         | (Madhvacharya)         |
| ➤ <b>Dvaitadvaita Vedanta</b>  | (Nimbarkacharya)       |
| ➤ <b>Shudhadvaita</b>          | (Nimbarkacharya)       |
| ➤ <b>Achintaya Bhedabheda</b>  | (Chaitanya Mahaprabhu) |

#### Reality 74

#### 6–Requisites: Discrimination *viveka*

Discrimination refers to the ability to Discern what is true & what is not true. It may commence with deep thinking or contemplation, yet as it becomes clear & firm, it is a matter of actual inner experience. It may start with what is very basic, yet continues to be instrumental in the Knowledge until Realization itself. Unless a person Discerns the Source of Happiness, there is not much of a possibility of finding that Happiness, let alone retaining that Happiness without subsequent loss.

Unless a person Discerns the purpose of Life, it will not be fulfilled. It is only for a person exercising keen Discrimination regarding what constitutes Realization that a corresponding clear way of realizing will become evident. Otherwise, the seeker will practice in a random fashion, practice will not correlate to unexamined ignorant tendencies. Rather serving to destroy such delusive notions & patterns of conceptualizing, the practice will overlook the unexamined ignorant tendencies (*vasanas*).

It will not be possible for one to know oneself without releasing the mis–identifications that currently bind or obscure. It will not be possible to thoroughly release such mis–identifications unless they are discerned as being mis–identifications rather than being assumed to be one's actual nature, which instead is the Absolute Self ?

Discrimination enables one to know Reality as it is. Ignorance consists of taking the Real to be unreal & the unreal to be Real. One must Discern which is Real & which is unreal in order to be free of Illusion *Maya* or Ignorance (*avidya, ajnana*) or Superimposition *vivarta* , or *moha* Delusion.

Freedom from Ignorance is true Knowledge, the non–conceptual Wisdom that sees Reality as it is. This Discrimination cannot be a sensory activity. As long as one assumes that the Senses determine what is real, so long one imagines a supposed external World to be existent & objects to be real.

The Senses display only tiny impressions – minute & momentary, no matter how varied, complex, or large they may appear to be – & not the ever–present Existence as it is. The Senses are incapable of determining the Real Nature of the Existence that is the Self.

One cannot expect to see the formless Self, to hear the silent Self, to touch the intangible Self, etc. Moreover, what is Real must always be Real, in order to be Real. If it is not always be Real, a thing is entirely unreal or a mis-perception of what is Real.

The transient Senses are incapable of perceiving the eternal Reality. The Self which one seeks to realize is the eternal Reality. Therefore, Self-Inquiry utilizing Discrimination to know the Self is not a sensory activity, does not depend on the Senses, & eliminates the belief in the validity or reality of the sensory “perceptions”.



## Reality 75

### 4-Requisites: Discrimination *viveka* (continued)

Self-Inquiry reveals the sense-transcendent Self. It is in this light that Discrimination is the understanding that *Brahman* (the vast Absolute) is Reality (*satya*) & the material World is false (*mithya*). This becomes experientially understood.

Though the Discrimination may commence with thinking, in actual practice, it does not remain as just thought. The Self is not a thought; nor is it all the thoughts gathered together. To confound thought with the Self is Ignorance. No thought can be ever-existent, Limitless, utterly Formless, & Eternal. No thought is actually Consciousness, which is the Self. Discrimination discerns the Self & thus reveals its freedom from thought. With Discrimination, one comprehends that Consciousness is the unaffected Witness of all thought & cannot be a thought. By this discrimination, one is no longer bound by thought. Profound Discrimination reveals the Existence of Consciousness alone & the fact that there is really no such existent thing as thought.

This process of Discernment, from the most basic to the finest Discrimination, actually uses something inherent in & natural to everyone. Everyone knows if he is happy or not. Everyone knows that he exists.

How is it that everyone has this intrinsic Discernment ? It is because Knowledge is of the very nature of the Self. The aspirant for Liberation can very well use this intrinsic ability to Discern, an ability that is interior & unfailing, for the purpose of Self-Inquiry to know the Self.

To commence Discrimination, one may start Meditation with what are seemingly simple questions, such as, "What is the source of Happiness ? What is Eternal ? What is Real? Who am I ?" Though simple & basic, these questions remain extremely useful continually in the practice. The significance of these questions deepens in direct proportion to the depth of Discrimination. Discrimination may very well manifest as a sorting process, with more emphasis usually on the *negation* of what is *not* Eternal, not Reality, or not the Self. The result lies in the Eternal Reality of the Self being left unobscured & Self-evident by virtue of this Discrimination.

The Discrimination should also be applied to one's view of Realization in order to free such of Dualistic conceptions. Furthermore, the Discrimination must be applied to one's own practices in order to sort out what is actually useful & what not useful in the effort to realize the Self. Considering how short life is & how important it is to apply oneself fully, it is imperative to, again & again, clarify one's comprehension of the Path so that effort is wisely applied & useful.

The distinguishing of what is helpful & what is a hindrance to spiritual development is a result of Discrimination. The spiritual Discernment of what action is beneficial & what is deleterious, the law of *karma*, as well as transcendence of *karma*, which can occur only in Knowledge & not physically or in bodily terms, are all a result of Discrimination.

The distinguishing of the causes of emotional moods & how to liberate oneself from them is also a result of Discrimination. The Discernment of mental tendencies & concepts & dis-identifying from them is a matter of Discrimination as well. The destruction of the Manifest Egoistic tendencies or mis-identifications & the Realization of the absence of the Ego altogether is of the nature of discrimination. All the aspects of liberating oneself from mis-identifications, or super-impositions of the non-Self upon the Self, & ascertaining what is true about the Self – all depend upon the ability called, "spiritual Discrimination". The significance of this Discrimination *viveka* & the actual experience for those on the path of Knowledge are far-reaching.



## Reality 76

### 4–Requisites: Discrimination *viveka* (continued)

Discrimination may manifest as a practice of comparison & contrast in meditation & as the elimination of the Super–imposition of various things & ideas upon the Self, which alone is the source of Happiness, one's identity, & Reality. Discrimination causes these – Happiness, Identity, & Reality – to be known where they truly abide: as One & as the Self alone. This comparing & contrasting takes the form of discerning the unchanging from the changeful, the Eternal from the transitory, the continuous from the sporadic, the non-objective from the objective, the non-dependent from the dependent, the indivisible from the multiple or divisible, & by similar distinctions between the Real Self & the unreal mis-identifications or things with which one mis-identifies. At its zenith, Discrimination reveals that which has been negated as utterly non-existent & that the Reality alone is.

Discrimination should not be wrongly associated with mere intellectual learning, cogitation, & theory. On the contrary, Discrimination reveals that which is beyond the Intellect, what is not a product of thought, & destroys the personal opinions of the pseudo–entity, the Ego, to reveal what actually exists. In practice, Discrimination may be subtle or vivid revelation, but it always signifies a shift in what one feels one's Identity is.

If one supposedly knows better but cannot live up to it, sees Attachment but cannot abandon it, recognizes a binding emotion but continues to dwell in it, understands a concept to be such but continues to mis-identify with it, such is a lack of Discrimination or Knowledge. Indeed, such means that one has



only added the new term to the old Delusion, Illusion, Bondage, & Suffering. That is not Discrimination. No such thing occurs in real Discrimination, just as one does not run for *water* in a *mirage* when one knows it to be a *mirage*, does not touch something *burning* hot when one knows it be *hot*, & is not fooled or frightened by a supposed *snake* when one knows it to be only a *rope*.

Spiritual Discrimination may come quickly or slowly, in a flash or after repeated Contemplation & Meditation, entirely on one's own or after detailed instruction. What is essential is that one develops the ability to keenly Discern. Without such Discrimination, the light of Wisdom, or Knowledge, will not dawn, even though the Reality is ever present & within oneself.

Spiritual Discrimination reveals the Truth, which transcends all forms & actions, all words & thought. The aspirant should exercise Discrimination to arrive at the actual experience & true meaning of the Teachings of Sages, using one's best reasoning powers for an inner-most purpose. The seeing of the Self beyond all notions is a result of Discrimination.

It is only that which one truly knows that is actually experienced. It is only that which is actually experienced that one truly knows. Spiritual Discrimination commences when one abandons any illusory division between understanding & experience, & they are one & simultaneous. The Path is the fusion of understanding & experience. One's own Existence is simultaneously known & experienced, & it is precisely at such inner depth that spiritual Discrimination should be practiced.

Spiritual Discrimination gives rise to the other Requisites for Realization. It is the cornerstone of spiritual advancement. It is like a bright lamp taken with one. It illumines the way & in the hunt for shadows, everywhere it is brought, no darkness is seen to exist.

Discrimination is of the very essence of the path of Knowledge, & it is such a way in Knowledge that results in Self-Knowledge. The significance of Discrimination & the actual experience for those on the path of Knowledge are far-reaching.





## Reality 77

### 4-Requisites: Detachment *vairagya*

If Discrimination does not lead to Detachment, it is not sufficiently deep, & its purpose, which is the experience of lasting Happiness remains unfulfilled. Discrimination with Detachment leads to Liberation, which is full of Bliss & Peace. Discrimination yields the ability to become detached, & Detachment enables the seeker to become further discriminating.

Detachment comes by clarity regarding the nature of Happiness & the nature of that which endures. Attachment occurs due to Ignorance regarding the source of Happiness & because one believes that that to which one is attached, be it an object, a person, an event, a situation, or any other thing, will endure & never change or perish. Meditation upon the transient nature of all things, relations, events, & situations helps to develop Detachment. Further Meditation that ascertains the Truth about Happiness, be it called Peace, satisfaction, love, or by any other term, results in Detachment. The seeker of Self-Realization should meditate upon being Detached & then meditate with Detachment upon the essential Self-Inquiry into the Self

If one is attached, one suffers. It is not possible to be free & truly content as long as one is attached. Attachment creates Suffering, obscures Wisdom, & gives the false sense of bondage. One should not be confused about Attachment & feel that it is integral to Love.

Love is of the Unity of the Truth of the nature of all beings, but Attachment actually produces an Illusion of separation & merely obstructs that very Love. Similar is it with the sense of "security" that one in Delusion may regard as dependent on Attachment. Attachment makes for the absence of Peace, the sense of insecurity. Even if, in delusion, one supposes these provide security or Love, the *anxiety* over these, which is evident to anyone who is discerning, is Suffering & a very insecure state. If there is Freedom from Attachment, Peace is present within.

Attachment is a mode of Mind & not a particular action or the possession of something. Though Renunciation has been used by many spiritual beings to enhance, help, or express their becoming Detached, the Detachment, itself, is an inner state & not a particular action. With Detachment, one can abide free & at Peace in the midst of pleasant or unpleasant circumstances, with friends or with those who carry animosity, among others or all alone, with wealth or with poverty, & when active & when inactive.

The significance of Detachment & the actual experience for those on the path of Knowledge are far-reaching.



## Reality 78

### 4–Requisites: Detachment *vairagya* (continued)

The greater the Detachment, the greater the sense of Peace & Freedom, even while one still imagines the World to be real or conceives of himself as if in a World. Moreover, the Detachment enables the aspirant to meditate on the Truth regarding Existence itself, the Self, & thus transcend the World entirely, including the very notion that it exists or is a Reality apart from the Self.

No one who is still attached to the things of the World will wish to proceed to meditate on World–transcending Truth for fear of losing what he considers to be the source of Happiness & Peace & what he conceives to be real. One who is Detached, though, is not bound or impeded in such a manner, & free from clinging to particular things, is capable of liberating himself from the entirety of the Illusion, Discovering by immediate experience that Happiness, Peace, & Reality are of the very Nature of the Self.

Lack of Discernment regarding the Real Source of Happiness & Peace, the actual way to be free & contented, the Real Source of Love & satisfaction, & such produces Attachment. Attachment produces Suffering. Indeed, Attachment is Suffering. Discrimination leads to detachment. Detachment yields Freedom & Joy. Indeed, detachment is Freedom & Joy.

Detachment is declared to be "from the results of action here & hereafter; it is Detachment from all Worldly things & all other things." The significance is that one who is in pursuit of Self-Knowledge, the Realization of the Absolute, should not have Attachment to any material thing, Worldly circumstance, or personal relationship of any kind. It also means that one should not be attached to the obtaining of religious reward, whether conceived as being reaped in an after-death state or within the context of that aspect of Illusion manifesting as the present Life & its experiences.

The Attachments are based on mis-identifications & are a hindrance to the destruction of the illusory Ego, which is Liberation, or Self- Realization. Therefore, one who yearns for Self-Realization &, thus, seeks to know himself as he truly is will abandon Attachment. One who comprehends this Knowledge is no longer confused about Reality & remains unattached to the entire World.

The first phrase quoted from Shankara's instruction regarding Detachment states that one is to be detached from transient things from the Body to Brahman. Just as other objects are dependent upon the senses to even appear, so is with the Body. Just as other objects have a creation & a destruction, so does the Body have a birth & death, a creation & a destruction, so does the Body have a birth & a death. Just as there is no Happiness inherent in any object, but all Joy is of the Self alone, so Happiness does not depend upon the Body. Just as real Existence is not perceived as long as one believes in the Reality of objects, so one does not know the real Self, which is Existence itself, as long as one misidentifies with the Body. Just as Sense perception is objective, so the Body itself is objective, while the Self is the non objective Consciousness. In this manner, the aspirant should meditate on the Self as being free of the Body & its related limitations.

The significance of Detachment & the actual experience for those on the path of Knowledge are far-reaching.



## Reality 79

### 4-Requisites: Detachment *vairagya* (continued)

Sri Shankara has stated that Detachment is "*from all transient objects from the Body to Brahman*" & "*from all things seen, heard, & such.*" The latter, phrase means that one has to abide free from Attachment to anything perceived by the Senses & one must also be detached from the sensing itself, be it seeing, hearing, tasting, smelling, or touching. One should know *That* within oneself that does not depend on these Senses or their objects. And one should Discern the wondrous source of Happiness within that remains whether or not the Senses are appearing.

For real Freedom & Peace, one must be without Attachment to, without confusion regarding, the objects that are perceived, which though perceived are yet unreal like the *water* in a *mirage*. For real Freedom & Peace, one must be detached from, non-dependent upon, the Senses (the sensing). So that whether or not one's Senses are functioning, such as able to hear or deaf or able to see or blind, one's Abidance in the real source of Happiness & Peace is undisturbed.

For Realization of the Self, one should recognize that the Self, of the nature of Existence-Consciousness-Bliss, can never be an object of Sensory Perception. The Self cannot be seen, heard, tasted, smelled, or felt as a tactile sensation. The Self has no color or size, no sound, no feeling, no fragrance, & such. The Self is Existence without any such forms & is free from all such transient sensations, be they pleasurable or painful.

The Path of Knowledge, itself, which is Self-Inquiry into the Self, is not a sensory process. The Meditation is not performed by the Senses or with the Senses as instruments, & the experience that results from Self-Inquiry is of Self-Knowledge & not of a sensory character. Using Discrimination, if the aspirant has experiences of a sensory character as a result of meditation, such as seeing, hearing, or feeling differently, he will discern that these are transient illusions & will remain detached from them, while continuing the actual Self-Inquiry into the Self to know it as it is.

The Knowledge of the Self, which is the Knowledge of Reality, actual Existence, is not of a sensory character. Therefore, the seeker of Self-Knowledge who is endowed with Detachment understands that the Senses are not the means of knowing Reality. The Senses are never the measure of Reality. One who comprehends this Knowledge is no longer confused about Reality & remains unattached to the entire World.

The 1<sup>st</sup> phrase quoted from Sri Shankara's instruction regarding Detachment states that one is to be detached from "*transient things from the Body to Brahman [Saguna]*." Just as other objects are dependent upon the Senses to even appear, so is with the Body. Just as other objects have a creation & a destruction, so does the Body have a Birth & Death. Just as there is no Happiness inherent in any object, but all Joy is of the Self alone, so Happiness does not depend upon the Body. Just as real Existence is not perceived as long as one believes in the Reality of objects, so one does not know the Real Self, which is Existence itself, as long as one mis-identifies with the Body.

Just as Sense perception is objective, so the Body itself is objective, while the Self is the non-objective Consciousness. In this manner, the aspirant should meditate on the Self as being free of the Body & its related limitations. The significance of Detachment & the actual experience for those on the path of Knowledge are far-reaching.





## Reality 80

### 6–Requisites: Detachment *vairagya* (continued)

One who can discriminate becomes detached from the Body. The Detachment is not physical or subtle & is not any kind of action or change in the condition or state of the Body. The Detachment is always a state of Knowledge. It is clarity regarding one's Identity. Detachment from the Body means that one remains free & unperturbed regardless of whatever state the Body is in. It is not being senseless as one under anesthesia; it is Transcendence, so that, with or without the Senses, with or without the Body, one abides as Being, & Being remains as it is, unmoved & unchanging. In Absolute Being, there are no such things as the Senses or Bodies. Transcendence means clear Knowledge regarding the Truth of one's Identity.

The phrase previously quoted from Sri Shankara, "*from the Body to*" means inclusive of everything from the physical to the subtle [*astral*] to the mental to the *notion* of "I." All that is perceived & conceived is transient. What is the use of being attached to that which can never last anyway ? What is transient is not the abiding Reality. What is the use of being attached to the unreal ? What is transient is not the Self but is merely witnessed by the Self which is of the nature of non-objective Consciousness. What is the use of imagining a connection with that which can never actually be oneself ? What is transient cannot provide lasting Happiness & Peace. What is the use of continuing to imagine that it can so provide ?

Even the concept of the Absolute, the concept of "*Brahman*" is not eternal. *Brahman* alone knows *Brahman*, & that in a no conceptual manner. That is to say, the Self realizes itself in a Knowledge that is not dependent on, or produced by, thought. The idea, "*the Self*" is not the Self.

No idea is the Eternal. The Eternal Self is beyond any idea. It is more *subjective* than, or interior to, any idea. There is no need to be attached to one's *idea* of the Self or the Absolute, for when all ideas are relinquished, the ever present, real Existence-Consciousness still remains, Self-luminous, Self-knowing, replete with its innate Bliss. The significance of Detachment & the actual experience for those on the path of Knowledge are far-reaching.





## Reality 81

### 6–Requisites: Detachment *vairagya* (continued)

In the book, *Who am I ?*, Sri Ramana Maharshi states, "Desirelessness (detachment, *vairagya*) is wisdom. The 2 are not different; they are the same. Desirelessness is refraining from driving the mind toward any object. Wisdom means the appearance of no object. In other words, not seeking what is other than the Self is Detachment or Desirelessness; not leaving the Self is Wisdom." In 1955 edition of the text, the passage appears thus:

"Not to Desire anything extraneous to oneself constitutes *vairagya* (Dispassion, Detachment) or Desirelessness (*nirasa*). Not to give up one's hold on the Self constitutes *jnana* (Knowledge). But really, *vairagya* & *jnana* are one & the same. Just as a *pearl-diver*, tying stones to his waist, dives down into the depths & gets the *pearl* from the sea-bed, even so every aspirant, pledged to *vairagya*, can dive deep into himself & realize the precious Atman (the Self)."

The passage above stands Self-evident in its clear meaning & advice for those who are in earnest about Self-Realization. The reference to "no object" relates to the Knowledge of "no creation". the Realization that the Self alone is & that there has never been anything else. When one abandons the *objective* outlook, Illusion ceases & the Self is known. The aspirant is to experience the fusion of Detachment & Knowledge by relinquishing the pursuit of what is extraneous in the vain hope of achieving Happiness or Peace in such a manner. Instead, one turns within to abide in their Real Source by knowing the Self. In practice, this means becoming detached & finding that the poise in the Self & Detachment toward all else are of the same degree & are of the same nature.

Nothing *objective* is alluring. In practice, one turns or drives the Mind inward to find the source of Happiness in the Self. As Self-Inquiry deepens, one perceives that he, himself, had been driving the Mind toward Illusion. Illusion has no power or Reality of its own, & if one ceases to driving the Mind toward Illusion, Knowledge dawns. Indeed, the Freedom of complete Detachment is of the very nature of Liberation. The significance of Detachment & the actual experience for those on the path of Knowledge are far-reaching. The significance of Detachment & the actual experience for those on the path of Knowledge are far-reaching.



## Reality 82

### 4-Requisites: Desire for Liberation *mumukshutva*

Skipping the "Six Essentials" until the next topic, we consider the 4<sup>th</sup> mentioned Desire for Liberation.

The 4<sup>th</sup> Requisite for Realization is known as the intense Desire for Liberation. Sri Shankara has said, "It is the Desire to free the Mind from the Bonds extending from the Ego to the Body created by *ajnana* (Ignorance) by means of Knowledge of one's own Real Nature (*svasvarupa*), not indulgence of the Mind."

The Desire for Liberation functions as the *fuel* for one's spiritual practice. If all sorts of spiritual attributes are present, even the other 3 Requisites, but there is a lack of Desire for Liberation, actual advancement, as determined by the degree of Freedom from mis-identification, will be slow, if at all. If though the aspirant would have none of the other 3 Requisites or beneficial *attributes*, but was endowed with an intense Desire for Liberation; the other needed Requisites & such would manifest in due course of the practice of Self-Inquiry. When the Requisites are practiced *fueled* by the Desire for Liberation, the highest good results.

Erroneous interpretations of Non-Duality may lead one to assert that the Desire for Liberation will foster or produce a *continuance* of Duality, for it may posit the notion of "something for which to search" & the "seeking for it". This though represents an error in reasoning due to lack of direct experience, for there is no "rule" that Liberation must be conceived or treated as if an *objective* goal apart from oneself.

Since Knowledge of the Self is alone Liberation, Ignorance is entirely self-imagined, & since the Self is forever non-*objective*, & since Knowledge is One with Being, therefore, the Desire for Liberation is

actually a profound recognition of what truly is one's Natural State & the Discernment of what is *not* that Natural State.

Understanding this results in fervently seeking *within*. *Within* is the Self. The Desire for Liberation leads one to Self-Inquiry & to thus to know the Self as it is, in which there is no Duality whatsoever. For one who is to realize the Self, this *inner*, intense Desire to realize & its corresponding search via Self-Inquiry together represent no Duality or difficulty. Rather it is attention focused upon the nature of the Seeker himself. When the True Nature of the Seeker is known, revealing an utter absence of the Individual & only the real Existence of the Self, the Desire for Liberation has been fulfilled & vanishes of its own.

The significance of this Desire & the actual experience for those on the path of Knowledge are far-reaching.



### Reality 83

#### 4-Requisites: Desire for Liberation *mumukshutva* (continued)

The Desire for Liberation should be as *intense* as possible. With clear Discrimination all the force of the Desire for Happiness that drives the person's life while caught up in Illusion becomes the intense Desire for Realization which alone is full satisfaction, the fulfillment & the end of the Desire. The more *intense* the Desire for Liberation, the more ardently one will pursue Self-Inquiry & the more adamant one will be about retaining the Freedom found through dis-identification.

The Desire for Liberation means the Desire for complete spiritual Freedom. It is the indomitable intention to snap the fetters of ignorance that seem to bind one's Identity, & consequently one's experience, to what is not the Self, that is, from the very notion of an ego, or the assumption of individuality, to the mis-identification with the form of the Body. The mis-identification is composed only of ignorance. Knowledge of the Self, which is one's own Self, & this is Knowledge being the Self alone & not any of those other things, is the destruction of ignorance & the attainment of Liberation.

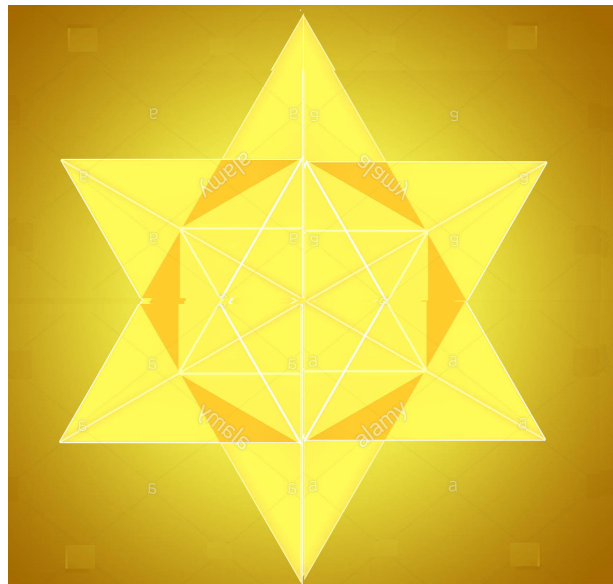


That which seems to extend between the Self & the Body, deludedly regarded as an Ego & illusorily manifesting as the Mind – *that* gives rise to Bondage. One should free oneself of that Bondage, *that* mis-identification too. The Mind itself alone has the Ignorance, since the Real Self never has trace of Ignorance or Bondage whatsoever. And the Body has no Ignorance as well. The Mind alone has the Ignorance, so it is said that the Mind should get rid of Ignorance, or that one should get rid of the Mind. The Desire for Liberation arises in the Mind as the *intuition* of what the Natural State of the Self is. This Desire causes the Mind to examine itself, to relinquish its own imaginings, to destroy its own form, & to find its Source or Real Nature.

"Indulgence of the Mind" mentioned by Sri Shankara above, is the pursuit & maintenance of the mental tendencies (*vasanas*) that are the substance of Delusion. Desire for Liberation is contrary to those mental tendencies (*vasanas*). To concoct any excuse, ranging from the idea that it is "too difficult" to the concept that there is "nothing that can be done" to realize, that excuse perpetuates or validates Delusion or Bondage. This is "indulgence of the Mind".

To have *unbreakable* reasons to be free is Desire for Liberation. Lack of self-examination is "indulgence of the Mind". Similarly, pursuit of worldly desires & *diffusion* during Meditation is "indulgence of the Mind". Freedom from forcing the Mind along the paths of such Ignorance is brought about by Desire for Liberation. The Mind's stagnation in mis-identification with the Body is "indulgence".

Freedom from such mis-identification / indulgence comes to those who Desire Liberation. Following the whims of the Ego, fabricating & clinging to the Ego's opinions, & worldly Attachment are "indulgence of the Mind". The Desire for Liberation opens a different Path, the way to the Blissful Freedom of Self-Knowledge. The significance of this Desire & the actual experience for those on the path of Knowledge are far-reaching.



## Reality 84

### 4-Requisites: Desire for Liberation *mumukshutva* (continued)

The rise of the Desire for Liberation *within* is the beginning of the end of the Ego & its Delusions. The Desire for Liberation is the motivation for sincere spiritual practice. The Desire for Liberation is the call of the Self to itself to be awake to itself.

The *surging* higher of the Desire for Liberation makes the further development of the other 3 Requisites possible. It causes one to develop one's practice & brings one into deeper spiritual experience. The peak of the Desire for Liberation is to *want nothing else* & to place *none* of one's effort into the creation of Ignorance. Along with Self-Inquiry, the Desire for Liberation causes the veil of Illusion to vanish like a *mirage* vanishing into nothingness.

The Desire for Liberation arises *within* all who consider the facts of Life & Death, who see the futility of worldly Life, who observe the sufferings created by Ignorance, who comprehend that they can truly be Free, who understand that there is a State of complete Freedom & Peace in which Delusion & Suffering are no more. And these are convinced that they can find this Freedom & Peace for themselves. The rise of the Desire for Liberation depends on the settled conclusion that the external World, inclusive of other people, objects (*or lack of the same*), wealth, fame (*personal acceptance or popularity*), reputation, situations, & other *phenomenal conditions* are the cause of neither Suffering nor Happiness.

The Desire for Liberation has never been an obstacle for anyone, though lack of Desire for Liberation has caused the stagnation of many. The Desire for Liberation prompts the inquiry to know the Self & causes one to discern what Liberation actually is.

The significance of this Desire & the actual experience for those on the path of Knowledge are far-reaching.



## Reality 85

### 4–Requisites: Desire for Liberation *mumukshutva* (continued)

Ignorance alone is the cause of Bondage; & Bondage alone is Suffering. If there is Suffering, there will be the concomitant Desire to be happy, to eliminate that Suffering. Misery is contrary to our nature. If there is the clear perception that the cause of Suffering is one's delusive Bondage, then there will be the Desire for Liberation. If there is the understanding that Bondage is only mis-identification or Ignorance, there will be the Desire for Self-Realization, or Self-Knowledge. Ramana Maharshi has said:



"Inquiring into the nature of one's self that is in Bondage & realizing one's True Nature is Release (*Liberation*)."

So long as one is bound, there will be the Desire for Liberation on the part of the spiritual seeker (*or the continued pursuit of delusive, worldly Desires by those who do not know any better*). When through the Self-Inquiry: "Who is bound ?", one realizes the Egoless Real Nature of the Self which is ever Free. The Desire for Liberation is thus fulfilled & ended. The Self was truly never bound & has no separate state of Liberation.

Then the Truth is self-evident as the only *1-without-a- 2<sup>nd</sup>*, without an alternative. Thus Ramana Maharshi's statement: "Who is to *realize* what when all that exists is only the Self ? " This Truth is realized by those who Desire Liberation, who want to realize this Truth with all their heart & not otherwise.

The Desire for Liberation is ultimately the inner yearning to *be* as one truly is. Since Existence is neither an object nor an activity, the practice can only be that of Knowledge. The result of Self-Inquiry is Knowledge identical with Being. The Desire for Liberation is the *motion* for Self-Inquiry into the Self. The significance of this Desire & the actual experience for those on the path of Knowledge are far-reaching.



## Reality 86

### 4-Requisites: the 6-Essentials *shatsampati*: Peacefulness *sama*

The 6-Essentials *shatsampati*, is a combination of a number of factors that are instrumental in spiritual progress with Self-Inquiry, the 6 are all interrelated among themselves & are interwoven with discrimination and attachment in the practice of Self-Inquiry.

The 1<sup>st</sup> Essential is known as Peacefulness. It is Tranquility & composure. Sri Shankara defines it as "*resting the Mind permanently on one's spiritual objective & detaching it from all that is sensed.*"

Peace is of the very nature of the unchanging Self, yet, when in the throes of mis-identification, one does not seem to experience Peace. Just as though the *Sun* does not really vanish when there are dense *clouds*, one who is in or under the *clouds* does not see the Sun. When one places undue importance on the things of the World, when one is attached to one's own ideas, & when one conjures up one's own emotions, one disturbs one's own innate Peace. When all depends on the changeful, then Peace is lost sight of, since Peace can be only in the Consciousness which at no time changes.

With change & dependence, Peace is lost or is very insecure. All external changes are delusively viewed as either desirable in the hope of different phenomena causing a better state of Mind, or as threatening in the fear of the transience of all things. Change is of no consequence to the Changeless. The Changeless alone is one's True Nature.

Following the whims of the Mind, its desires & fears, offers no Peace. Applying the Mind steadily toward the purpose of Self-Realization leads to Peace. The very practice of Self-Realization yields considerable Peace in one's experience. If one is composed in oneself, the difficulties of the phenomenal Life do not overwhelm one. Such composure belongs to those who are focused upon the Goal of realizing the Self. The means are of the same nature as the End, which is the innate Peace of the Self.

The composure is Equanimity in the midst of all things & is directly related to Detachment. One should abide in Equanimity in the midst of all occurrences. If there is loss of Peace, it is due to Attachment & lack of Discrimination. Detachment & Discrimination should be thoroughly practiced & meditated upon in order for there to be Equanimity.

One should not ignorantly disturb or preclude Peace by fostering & adhering to one's opinions about things, events, & other people. By the practice of Equanimity, abundant opportunities to inquire are found. One's Mind is introspective & does not engage in futile interactions that only lead to creating burdensome *karma*. By Peacefulness, one's interactions become beneficial, & the World, with its events, ceases to be conceived as an obstruction to one's spiritual advancement.

Self-Inquiry yields supreme Peace, yet Peacefulness, itself, is integral to the successful pursuit of Self-Inquiry. To set aside the frantic antics of the Ego-ridden Mind, if only for the reason of desiring to dive within to realize, is Peacefulness. To abstain from concocting the brew of Ignorance, craving, & frustration or anger or hatred is Peacefulness. To be Peaceful within oneself & to relate to others on the basis of Peacefulness & not unnecessarily agitating the Mind enables one to better pursue Self-Inquiry to know the Self.

Meditation on this Essential will endow the aspirant with the quality of Peacefulness, both within & in relating to others. One should meditate upon being the unmoving, ever-peaceful Witness of all, the Self, of the nature of Consciousness, & so attain Peace. The significance of this Peacefulness & the actual experience for those on the path of Knowledge are far-reaching.



## Reality 87

### 4–Requisites: the 6–Essentials *shatsampati*: Self–Control *dama*

Self-control is the 2<sup>nd</sup> of those 6–Essentials forming the 3<sup>rd</sup> Requisite. Sri Shankara declares its significance to be the control of the means of sensory perception & the means of action.

By Self-control is meant the ability to direct one's Mind, speech (*interactions & communications involving words*) & bodily actions wisely. When a person is in Ignorance & is overwhelmed by his own Delusion, even Self-control is lacking for him. The actions thus taken are thoughtless, foolish, impulsive, compulsive, & productive of bad {karma; the ways of relating are also *karma*-producing &, being tainted with Attachment, manifest as increasing Bondage; the ways of thinking are erroneous & unreasonable & lead to further & further Delusion.

Lacking Self-control, one generates & spins in craving, frustration or anger, & blind Ignorance. Without Self-control, even if one knows better, he does not do so. Being introduced to deep Teachings, he does not retain them. Knowing of Love & compassion, he or she seems unable to consistently relate on that basis.

Life is short & the opportunity to engage in that which is spiritually beneficial is rare & precious. Lack of Self-control leads one to squander one's effort, energy, & time upon worthless things. Without Self-control, one's life & experience seem driven as it were by forces beyond one's control, like dried, dead leaves before strong gusts of wind. Without Self-control, one becomes arrogant & egotistical, thus missing the opportunity to develop that extremely beneficial quality of Humility. Without Self-control, it appears that those things that are actually inert *instruments* & vacuous Illusions, such as the Mind, the Senses, the Body, & the World, are one's masters. The seeker of Self-Realization, therefore, seeks to govern himself.

For the aspirant on the Path of Non-Dual Knowledge, Self-control is a conscious directing of oneself. Self-control is not the conjuring up of imaginary battles with one's Body, Senses & Mind. It is, rather, contemplating how to best use these *instruments* to support one's spiritual practice & deliberately acting upon that Contemplation while deliberately ceasing to follow the previous habitual patterns of conduct.

Self-control will manifest for the seeker as a positive sense of Self-discipline & a directing of oneself to all that is spiritually uplifting. Self-control is based upon the recognition that Ignorance is ultimately a matter of choice & is Self-produced, as are all its phenomenal manifestations.

Because the responsibility is entirely one's own, Freedom is also entirely one's own. For if it were not so, that is, if one were not entirely responsible for one's own Illusions, one could not be entirely free; in other words, Liberation would not be possible. But if one exercises the power of directing oneself in a wiser & wiser manner, Liberation is not only possible, but, with Self-inquiry, it is revealed to be the Natural State of the Self

If the seeker does not exercise this Self-control, either there will be no solidity in the endeavor to have the manifest Life shine with the light of Knowledge found in Meditation or there will be no Meditation at all. Not exercising this Self-control will mean one's Life is governed by whims & random opinions. One will experience the extremes of good insight contrasted with states of Delusion in which it is as if the insight had never occurred.

The 2<sup>nd</sup> option [*good insight contrasted with states of Delusion*] means no interruption in the *samsara*, the repetitive, illusory cycle of Birth, Suffering, & Death. While Self-Knowledge, being Unborn, *I-without-a-2<sup>nd</sup>* & devoid of Causality, cannot be said to depend upon a Meditation practice, for the Self & its Knowledge of itself depend on nothing else whatsoever. Still, where can someone has Self-Realization, not merely a conceptual grasp of intellectual theory or a mere memorization of spiritual terms, that one has engaged in intense Meditation. Such Meditation is Self-Inquiry, which should be carried on in an intense, consistent manner by those who desire Self-Realization.

The significance of Self-Control & the actual experience for those on the Path of Knowledge are far-reaching.



## Reality 88

### 4-Requisites: the 6-Essentials *shatsampati*: Renunciation / Non-Dependence *uparati*

The 3<sup>rd</sup> of the 6-Essentials forming the 3<sup>rd</sup> Requisite is known as Renunciation. This may or may not be carried out in a formal way with spiritual symbolism or vows. Yet the spirit or true practice of Renunciation is an Essential support of Self-Inquiry to know the Self .

This Renunciation on the path of Non-Dual Knowledge is also known as the cessation of action & the withdrawal of the Senses from the external. Sri Shankara has defined it as the Non-Dependence of the Mind on anything external.

For those who practice this Non-Dual Self-Inquiry, there is no set of specific actions essential for this spiritual Path. No particular action can be proclaimed to be universally applicable to all seekers, let alone at all times, yet the aspirant's actions must be guided by the spirit of Renunciation. Moreover, Liberation from the imagined Bondage is a matter of Knowledge & is not a matter of performing certain actions. No action can produce Realization. Knowledge alone yields Realization, &, indeed, Knowledge is itself Realization. It is a Path of Knowledge that yields the state of Supreme Knowledge. This understanding is the "cessation of action", that is, the cessation of dualistic action-orientation in one's practice. The mere reduction of bodily activities is not what is meant & such would be unrelated to Self-Inquiry & Self-Realization. Nevertheless, one might very well renounce worldly activities, useless activities, & unnecessary activities. This provides more time for Meditation & the receiving of spiritual instruction, & this would yield tremendous spiritual benefits.

The "cessation of action" in this Renunciation naturally leads to the Knowledge that one is not the Body. Dis-identification from the Body implies the corollary understanding that one is not the *Performer* of Action. The Body alone is active, & the Self is free of movement, change, or Action. This is Renunciation of "Doership".

Renunciation is part of every aspirant's practice. Detachment must become total for complete spiritual Freedom. Renunciation is its expression or reflection. How that expression manifests varies among those who are detached, but there is always some expressed Renunciation. It is not reasonable to say that, as one liberates oneself from Attachment & ignorance, that one will still maintain every habit, cling to every object & relationship, & continue to harbor the same delusive notion of possession as previous to such spiritual development. When a person joyfully & wisely relinquishes old habits, objects, & such for the purpose of spiritual advancement, such is known as Renunciation.

Renunciation is born of Contemplation upon the source of Peace & Happiness. Renunciation is born of observation of the facts of Life & Death. Renunciation is born of recognition of the futility of worldly gain, be it objects, wealth, fame, or anything similar.

Renunciation is born of Meditation upon the dreamlike nature of the experience of the World. It is born of Meditation upon the transitory nature of all things. Renunciation is born of the intense yearning to know & be the Truth at any cost. Renunciation is born of the comprehension that clinging is worrisome bondage & that Detachment is blissful Freedom. Renunciation is born of the Knowledge of the immediacy of the Truth of the Self .

Non-Dependence of the Mind on anything external means to no longer have one's state of Mind determined by outer circumstances, such as how many or few one's possessions, whether or not one's desires are fulfilled, or whether or not situations are to one's liking. Even more so, Non-Dependence is the abandonment of seeking Happiness externally based upon the clear Discernment (*Discrimination*) of the real source of Happiness. Non-Dependence is the means for the equanimity called Peacefulness. Further, Non-Dependence means the cessation of the projection of the sense of Happiness, Reality, & Identity upon things extraneous to the Self, which is the abode of Happiness, one's true Identity, & the one Reality. It is the abandonment of superimposition of the attributes of unreal things upon the Self . When the Mind turns inward in search of true Knowledge, regarding outer so-called Knowledge as just



so much Ignorance, the delusive collection of opinions & insubstantial concepts, such is Renunciation in Knowledge.

Ultimately, this Non-Dependence or Renunciation, as it is known in practice, is of the very nature of the Space-like, Formless Self as realized in Self-Knowledge. The significance of Fortitude & the actual experience for those on the Path of Knowledge are far-reaching.



## Reality 89

### 4-Requisites: the 6-Essentials *shatsampati*: Endurance / Fortitude *titiksha*

The 4<sup>th</sup> of the 6-Essentials forming the 3<sup>rd</sup> Requisite is Fortitude. This has been described also as Forbearance, Endurance, & the ability to withstand the opposites of phenomena such as Pleasure & Pain. It is also described as being always free from anxiety or lament over those phenomenal opposites or any afflictions & remaining in a state of Equal-mindedness without struggling for revenge or redress.

Self-Realization itself is effortless, as it is the Innate, Natural State of the Self. Self-Realization is Existence pure, & there is no effort required for Existence, nor is there anyone apart from it to apply such effort or to desist from such effort. When Ignorance veils that Existence, there seem to be 2 States, that of Realization & the unrealized state. One thereby seems to be an Individual apart from that Self, an effort is made to end that Ignorance. Cessation of Ignorance is the purpose of practice on the Path of Knowledge. Cessation of Ignorance is the reason to inquire. Cessation of Ignorance is not the attainment of any new thing, but the removal of that Ignorance by Self-Inquiry to reveal the ever-present Reality of the Self to which the effort is applied.

Though there is, in Truth, nothing obstructing one's Realization of the Self, it is usual in the course of spiritual practice to experience *obstacles*. These *obstacles* are the *tendencies* [*vasanas*] in one's own Mind, manifesting as Attachments & such. Due to the long-standing habit of mis-identification & Attachment, such {tendencies may not necessarily be destroyed upon the first meditative examination of them. The *obstacle* to one's freedom seems to remain or to return even if one has glimpsed beyond the *obstacle*. The seeker must, therefore, apply effort with Perseverance.

In Meditation, the Mind may not be steady in its introspection. There may be many ideas, idle daydreams, or disturbing repetitive concepts. The aspirant must have Endurance & apply the necessary strength to overcome these so that the precious opportunity of Meditation is not lost upon such meaningless or binding mental Delusions.

In phenomenal Life, events & circumstances are a mixture of the pleasant & the unpleasant, the Pleasurable & the Painful, the fortunate & the unfortunate. To realize the immovable Self, the aspirant for Liberation must develop the power of Self-Inquiry, the spiritual Fortitude, to not be swayed by such transient circumstances. Freedom from being swayed means Detachment & Equanimity. If, at first, one is caught in the storm of being buffeted by such external phenomena, to persevere in Self-Inquiry & Meditation until one is no longer so swayed is Fortitude.

The Body is undoubtedly subject to the experiences of Pleasure & Pain. To inquire so as to no longer suffer thereby, to no longer be so much bemoaning one's plight that does not take the opportunity to turn within, is spiritual Fortitude. For those who, with Fortitude turn within to realize the Self by Self-inquiry, that which is indomitable & indestructible is revealed within them. The significance of Fortitude & the actual experience for those on the Path of Knowledge are far-reaching.



## Reality 90

### 4–Requisites: the 6–Essentials *shatsampati*: Endurance / Fortitude *titiksha* (continued)

Forbearance signifies freedom from lamenting or making a grievance over what does not please one. One can cultivate un-reactivity toward persons, situations, & that previously upset him, at least to the degree sufficient he opportunity to commence Discrimination regarding the real source of Happiness & Peace.

Forbearance is though easily & directly attained through clear Discernment as to the Real Source of Happiness & Peace. In either case [*un-reactivity or Discernment*], the aspirant develops Forbearance, & this results in an absence of Suffering due to things & events in the World. Forbearance results in not bemoaning what has happened in the Past, including absence of seeking any sort of revenge against

those who have done something not to your liking, & not being anxious over what may or may not occur in the Future.

All such Delusions are based on the false belief that the World is real & the mis-identification with the Ego, the desires of one's own Mind, & the Body. A seeker of Realization cuts these delusions down with Self-Inquiry while bringing forth from within the Fortitude to address all of this Delusion, adamantly refusing to blindly follow the tendencies that would drive the Mind toward such grief, anxiety, & seeking redress.

The way of *samsara* is to cast the responsibility & the blame for one's own experience upon the World rather than to recognize that Suffering is Self-created & oneself alone can destroy it. For Liberation, the aspirant does not want to carry the mode of approach used to create *samsara* into his attempts to transcend *samsara*. If he does, the aspiration is hampered or becomes interminable. If the mode of Mind is dissolved & replaced with the Fortitude here described, the obstacles are destroyed by practice of Self-Inquiry, & Self-Knowledge is realized.

The strength in spiritual practice ultimately derives from the unchanging indestructibility of the Absolute Self. Forbearance derives from the transcendent, unaffected nature of the Self. Strength of practice comes by practice itself. Strength leads to greater strength; Perseverance to a great ability to persevere.

When confronting an apparent obstruction in one's spiritual practice, be it an external circumstance or an interior mode of Mind or concept, one is set with a choice. The aspirant can carry forward with Fortitude, by applying himself more intensely than previously to the spiritual practice & perhaps redirecting the efforts in a wiser way than previously through clearer Self-Inquiry. Or else he can abandon the practice. In the latter case, there may be a temporary, emotional relaxation as the seeker begins to settle & stagnate in the familiar quagmire of worldly Ignorance.

If this state of affairs is further exacerbated by the tendency to misapply Non-Dual terminology to it, the seeker will actually take pride in falling into Ignorance & will begin to concoct all sorts of absurd interpretations of the Essential Teachings. He may invent all sorts of explanations to account for the mentalities, emotions, interactions, & such that are not found in the true freedom of Realization. It is a state of *indolence* mistaken for Peace.

Provided the seeker does not exacerbate the situation by claims to a "superior state" in such a way, he will, sooner or later, tire of the recurring Ignorance & will again commence spiritual effort, with greater Fortitude than before, for no one can be fully satisfied except in the Natural State of complete Self-Realization.

If the situation has been exacerbated as above mentioned, the Egoism of such will first need to collapse before genuine spiritual progress resumes. The direct path is not to take such a detour to begin with &, with unremitting enthusiasm & energy, pursue the Knowledge of the Self, led on by increasing joy & Freedom, until the Self is conclusively realized.

For those who with Forbearance turn within to realize the Self by Self-Inquiry, that which is indomitable & indestructible is revealed within them. The significance of Forbearance & the actual experience for those on the Path of Knowledge are far-reaching.



## Reality 91

### 4–Requisites: the 6–Essentials *shatsampati*: Faith / Conviction *shraddha*

The 5<sup>th</sup> of the 6–Essentials forming the 3<sup>rd</sup> Requisite is known as Faith. It is also defined as a clear understanding & as an affirmative attitude of Mind inclusive of humility, sincerity, earnestness, single-mindedness, reverence, & an unwavering determination to find the Truth at any cost.

Sri Shankara defines this as "*ascertainment of the scripture & instruction of the Guru with conviction about their Truth, that by which Knowledge of Reality is obtained.*"

Faith is considered to be the belief in something that is yet unseen. In the Path of Knowledge, the aspirant is concerned with the transformation of Faith into Conviction, & that into the Certitude of Self-Knowledge by virtue of Self-Inquiry. It is the development of a clear understanding & a Conviction in that which is understood. Such may be said to be Faith fused with Wisdom,

The Truth does not accept the arrogant into itself, for it is Egoless by nature. So, only those who are endowed with Humility & who hold it in the highest Reverence realize it. Those who hold the teachings in deep Reverence retain them. Those who are humble find their Egos to be insubstantial & their True Nature to be Formless & Vast like Space.

Sincerity & Earnestness are necessities in the pursuit of Supreme Truth. With insincerity, who fools whom ? If one is in earnest to find the Truth, he will be always undaunted & will destroy the illusory fetters that appear to keep him bound, so that his deepest yearning is fulfilled.

Being single-minded in the pursuit of Self-Knowledge comes to those aspirants who recognize the utmost importance of realizing the Self, understanding that in no other way will one abide in enduring Peace, genuine Freedom, & unending Joy. The Conviction in the Truth drives one to realize it. If one's own Mind is undivided concerning this, that is, if Faith is beyond doubt regarding the fact that the Absolute Self, indeed, exists & is realizable, Self-Inquiry into the Self rests upon solid ground.

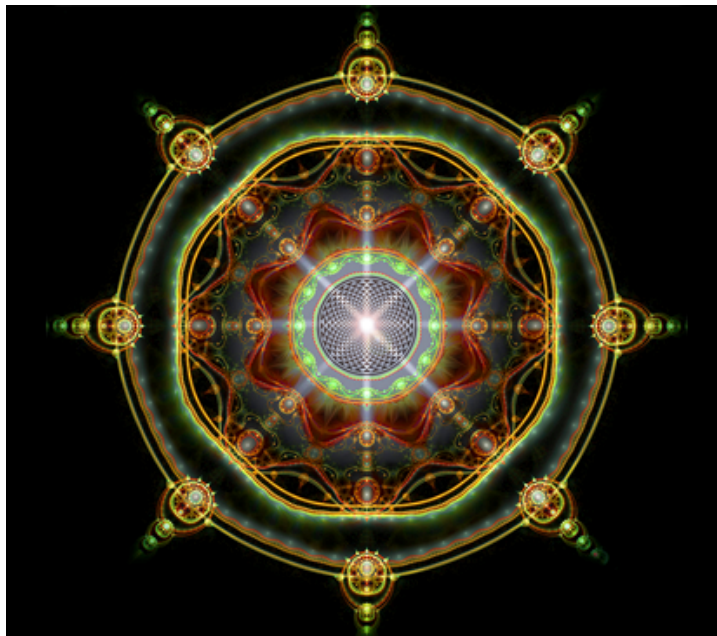
Faith can be in the existence of the Absolute. Faith can be in the Knowledge of Truth that reveals that the Absolute & one's own Self are identical. Faith in the nondual teachings that reveal this identity is of immense help. Once one has a conviction in them, one can directly that Truth for oneself by inquiry into the nature of the Self & this inwardly verifies the Truth in which one originally had Faith. Faith can be in those wise ones who have gone before & realized this Knowledge & in those sages who, having realized, proclaim the Truth & the way to realize it within oneself. Faith in one's own ability to realize, when fused with the humility mentioned earlier, is in keeping with the Truth that all are only the Self & there is no one who cannot realize it. If one has a Guru, the Faith mentioned by Sri Shankara is of the of

the Deepest Trust. The result of Faith in the Guru's instruction, which implies full practice of it, is the Realization of the Self in which one's own Identity, the Truth, until that Identity & the very being of the Guru are one & the same.

In a Path of Knowledge, Faith is generated from hearing the Teachings & meeting with those who practice them or who have realized their meaning. Faith is generated when reading the instruction left behind from earlier times. Though a certain degree of Faith may be needed to even start a spiritual practice – (*one cannot be so enamored of one's own doubts that one cannot even make a try at it*) – the practice, itself, will yield the Conviction in Truth & in the means to be adopted for realizing it. From a higher perspective, Faith is an intuition of one's Self or Natural State, & its strength is derived from the self-evident of Reality.

In Self-Inquiry, Faith merges with deeper understanding. In Non-Duality, Faith is further strengthened by Discrimination. When Faith is joined by the practice of Self-Inquiry, it becomes Conviction. When Conviction is joined with direct experience, it is Knowledge.

For those who with Faith turn within to realize the Self by Self-Inquiry, that which is indomitable & indestructible is revealed within them. The significance of Faith & the actual experience for those on the Path of Knowledge are far-reaching.



## Reality 92

### 4–Requisites: the 6–Essentials *shatsampati*: profound, concentrated, formless Meditation *samadhana*

The 6<sup>th</sup> of the 6–Essentials forming the 3<sup>rd</sup> Requisite is known as profound Meditation, the final of the 6–Essentials. What is implied is an inwardly concentrated Meditation. What is explicit is that it is a formless Meditation. It is sometimes referred to as a practice of *samadhi*, a state of intense absorption in the Absolute. Sri Shankara has defined this as the perfect establishment of the Mind–Intellect (*buddhi*) always in pure, *Nirguna* (attribute-less) *Brahman* (the vast Absolute). Meditation is invaluable for



discovering & securing for oneself experiences of deeper spiritual States & for Self-Inquiry & Self-Knowledge.

In a Path of Knowledge, Meditation consists of Knowledge & the primary means of experiencing such Knowledge is Self-inquiry. Knowledge is formless. It is Ignorance when one mistakes sensations, moods, emotions, thoughts, & any other mental phenomena for Knowledge. When one believes that such are Knowledge, one is prejudiced by the unexamined beliefs in the reality or truthfulness of the Senses (*the process of sensation*) & of the objects of those Senses. One also believes something is so because one has *thought* of it.

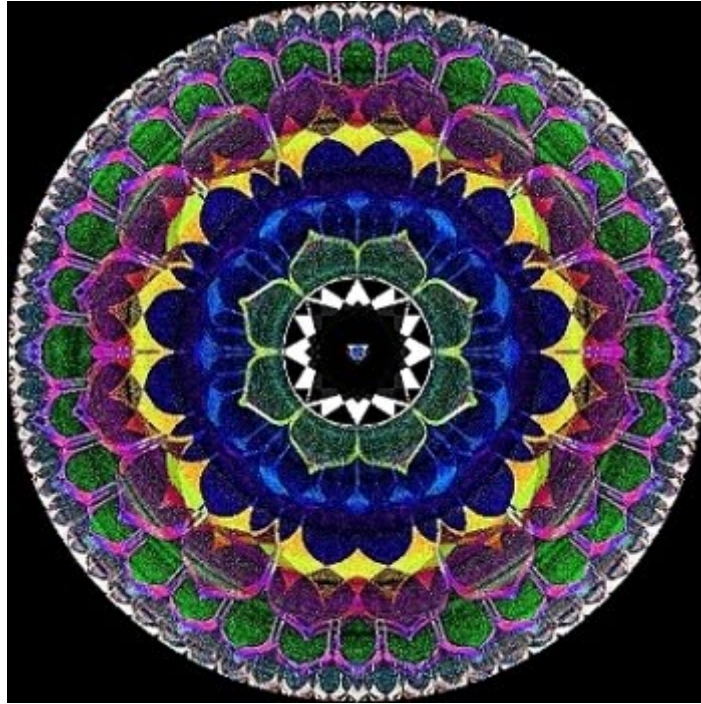
Self-Inquiry reveals the invalidity of such [*senses, etc.*] & their utter non-dependability for discerning Reality. Indeed, for purposes of fine Discrimination, that which is conceivable or an "*object of thought*" has the characteristic of unreality. Therefore, for real Knowledge, one must know *That* which is not an *object* of the Senses or thought. The means of knowing must not be a mere sensation or thought construct. So, the Meditation must necessarily be of this same nature of Formless Knowledge if it is to be fruitful.

If your Meditation itself assumes the existence of the ignorant limitations that you are attempting to transcend, how can it be of much help? If your Meditation is that of Self-Inquiry, it is not concerned with the products of the Senses or of thought, & it is not relying on such for Knowledge. Only Self-Inquiry to know oneself can be regarded as truly inward, & as such, it is preeminently useful for Self-Realization. Self-Inquiry is the significance of this deep Meditation.

Concentration *per se* is not deep Meditation. Deep Meditation, though, implies being concentrated. If one's attention is usurped by every wayward thought, is compelled to run with every idea & whim, & is caught up in every daydream the Mind can imagine, when will there be the opportunity to meditate in order to gain Knowledge of the Self? When one is aware of the purpose of Life & aware of the purpose of Meditation, Concentration manifests. It is just as, when one's Life is in jeopardy, one does not at that moment become lost in idle daydreams or meaningless mental imagery. Similarly, when the aspirant is aware of the importance of Realization & the importance of Meditation, aware of how to fulfill Life's purpose within the ever-narrowing window of time left for it & aware of how precious is the opportunity to meditate on Truth & set oneself free, Concentration is present in the Meditation.

Tracing & holding the sense of "I" as taught in Self-Inquiry will simultaneously produce one-pointed Concentration & deep, profound Meditation. Concentration is, ultimately, actually derived from the undivided *intensity* of Reality itself & the Self's innate Transcendence of all thought.

In Self-Inquiry, Meditation merges with deeper understanding. In Non-Duality, Meditation is further strengthened by Discrimination. For those who with Meditation turn within to realize the Self by Self-Inquiry, that which is indomitable & indestructible is revealed within them. The significance of Faith & the actual experience for those on the path of Knowledge are far-reaching.



### Reality 93

#### 4–Requisites: the 6–Essentials *shatsampati*: profound, concentrated, formless Meditation – *Samadhi*

*Samadhi* is always a state of absorption, a merging or dissolution of one's Identity. In some descriptions, *samadhi* is classified in various ways, yet, in *samadhi* itself, no such classifications or the means to conceive of such exist. If the State is prompted by or is inclusive of some differentiation, such as Meditation on the whole Universe being pervaded by *That* or the Self as the Universal Witness, it is *savikalpa*, that is, "*with differentiation*".

If it is prompted by Meditation of the nature of non–differentiation, such as the Self & the Absolute are identical, or the Self alone is & there has never come to be any *objective* thing whatsoever, & is an undifferentiated State, it is known as *nirvikalpa*, "*without differentiation*." *Nirvikalpa* is characterized by an absence of illusory, objective perception, inclusive of Time, Space, & Matter. *Nirvikalpa* is bodiless & without mental activity. If the absorption is so complete as to eliminate the possibility of an alternative, a *samadhi* of Knowledge of the Reality in which there is no such thing as an existent unreality, the Natural State of the Self as it innately is without any further effort to be applied or anyone to apply it.

Such is, as the Maharshi stated, *Sahaja Samadhi*, which is the Natural, Innate, effortless State. This is Self-Realization. It could be said that *savikalpa* retains a unity of Knower & Known. But the meditator being at one with the ideal or object of *nirvikalpa* is a dissolution of the Knower & the Known. *Sahaja* is "no creation" in which there are no such things as Knower, Knowing & Known.

The experience of all these is available for those who one-pointedly focus on Self-Inquiry to know the Self, though the *sahaja* State is alone the final Goal, a Goal which is found to be at no distance but to be one's very Being by those who realize the Self

Though the Absolute Self is not dependent upon any condition or state of Mind, being ever Transcendent of all modes of Mind & the Mind itself, & though Self-Knowledge is thought-transcendent, or free from thought, it is extremely rare to find anyone who has realized this who has not engaged in deep, profound Meditation. Meditation should be understood as the invaluable opportunity to be awake to Reality, the chance to be with full focus on the Truth of the Self, the auspicious moment to dismantle & destroy the illusions of the Ego, & the time to turn the Mind from its own delusive creations to the clarity of understanding what is true.

Meditation is the opportunity to be with oneself, not in relation, response, or reaction to anything else, but to see clearly what one's Self actually is, free of every supposition. In the profound Knowledge that thus shines, one finds that there is truly no alternative State, & the Meditation is found to be perpetual. Meditation, as Self-inquiry, should be practiced by the aspirant for Liberation until there is no possibility of ever being bound again & the Truth of the Self has been conclusively realized.

There are innumerable forms of Meditation. Meditation that does not have Self-Knowledge as a clear orientation will not result in Self-Knowledge. If one meditates upon worldly interactions, one may improve those transient interactions, in a changeful Universe that is akin to last night's Dream, to a certain extent. If one meditates upon sensations, gross or subtle, one will come to dwell temporarily in those transient sensations. If one meditates upon thought or in a *thought-dependent* manner, one will arrive at a corresponding mental state, which certainly cannot be Eternal.

If one meditates by Self-inquiry, the result is Self-Knowledge, or Self-Realization. That is the Non-Dual Self, upon realizing which there remains nothing more to realize, the Freedom of which leaves no trace of a possibility of Bondage, the perfect Fullness of which leaves no dissatisfaction whatsoever, the Time-lessness of which cannot be measured or terminated, the Formlessness of which has no comparison or contrast, & the Reality, or Existence, of which leaves no other existence.

The prime way of developing Meditation ability, assuming one has access to Non-Dual meditate, is to meditate. Even if there is no such access, if one ardently meditates with sincerity & the intense desire to realize, Self-Inquiry will make itself known within, & if, one perseveres in the Self-Inquiry, the Self, which is one's True Nature, will be realized.

In Self-Inquiry, Meditation merges with deeper understanding. In Non-Duality, Meditation is further strengthened by Discrimination. For those who with Meditation turn within to realize the Self by Self-Inquiry, that which is indomitable & indestructible is revealed within them. The significance of Faith & the actual experience for those on the path of Knowledge are far-reaching.



### Reality 94

Always there is one Reality, the Non-Dual Self. All Illusion arises without a real cause & vanishes in the knowledge of the Self. Self-knowledge, or Self-realization is the natural state, the only real state there is. Existence is forever unchanging.

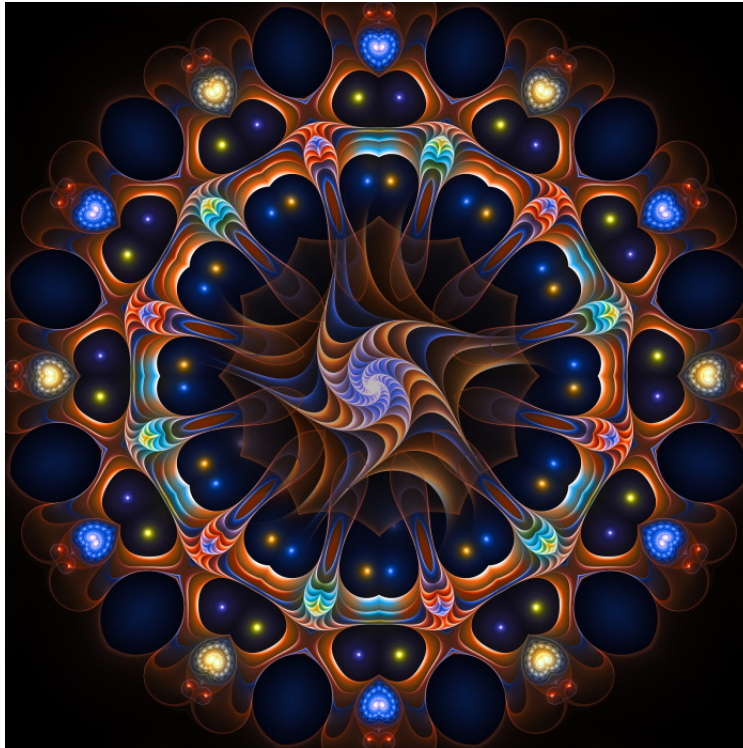
The Self is the Source of all. All depend on the Self & appear in it. The Self is the beginning. The Self is that which pervades all. The Self is the actual Existence of all. The Self is the middle. The Self is that into which all dissolves. The Self is the end. The Self, being universal, is all in all at all times this. The Self is solid Existence, invariable, unmodified, indestructible, & ever still. The Self is ever-shining Consciousness, the one all pervading Light without a shadow. The Self is Bliss, the long sought Happiness, the invariable perfect fullness (*purnam*) & the Bliss of the sages. Existence-Consciousness-Bliss is the Self of the Sages, the Self of the aspirants, the Self of the Guru, the Self of the disciple, & the Self of all.

Knowledge is Existence. Existence is knowledge. There is no Duality in this. That is, in this, there is no Knower & Known; & no being one thing & knowing another. There is no Ego in this. This is Ego less Knowledge. The Knowledge is not a thought. It is transcendent Knowledge. In this Knowledge, the Self is itself the conviction & the certitude in itself. The Self itself is the depth & the power of meditation upon the Knowledge. The Self itself is the real Teaching in the final proof of itself. The Self itself is that which is to be Known, the Knower himself, & the Knowledge itself. The Self itself is the Revelation in the inconceivable Silence of Dakshinamurti & Sri Ramana Maharshi.

The Self has no states or degrees. The Self is not bound, no striving for liberation, & not liberated. The self is never bound, & there is no separate state of Liberation. There is in the Self no coming into being of Illusion, & no ending of Illusion. In Self-Realization, no real thing has been attained, nothing has been made more pure, & nothing has been produced,. Nothing has been acquired, nor has one been transformed. What exists stands self revealed. The possibility of Bondage with its concomitant Suffering is no more since there is no unreality & no one to imagine it

In Self-Realization there is no change of states between active & inactive, or between thought & its absence. Only 1, uncreated, unchanged Existence is Real. In Self-Realization there are no degrees of any kind. There is not a Liberation while alive contrasted with Liberation after disembodiment. There is no individual "I", no perception of forms, & no disappearance of the perception of forms. In this wakeful Bliss, there is nothing further to be accomplished. The Self is Non-Dual, like Space, Formless,

Infinite, Existence, Void, Uncreated, Timeless, & ever the Real. The Self is just as it is, & it alone is. The "ever is" as is the significance of Silence.



### Reality 95

The one, Absolute, Non-Dual Self alone exists Eternally (the English curiously being from *aeviternus*, of great age, similar to *aeon*, but more technically for Medieval Philosophers: existing “entire & immutable as an indivisible point in Space”).

The Self neither begins nor ends, neither expands nor reduces, has no phase or condition, & is ever just as it is. The Self alone is present always.

Knowledge of the Self is based upon the seeker having a firm conviction in the Identity, or Non-Duality, of *That* & thou as expressed in the *Upanishad mahavakya*: “Thou art *That*.” This reveals the Identity of Self & the Absolute (*Brahman*). When seeking Realization of the Absolute, *Brahman*, seek to realize the Self as it truly is. The Realization of the Self is our only True, Natural State [*Sahaja*, “the Natural, effortless Innate State. ]. Any other state is Illusion (*that which fools us*) & the product of Delusion (*fooling ourselves*). The ultimate nature of Illusion is non-existence (*that is, it does not really exist*).

The Teaching of Non-Duality, when inwardly “received” & meditated upon, & then experienced, results on the destruction of all Delusion & Illusion, & in the Realization of the Self. That Teaching is what unfailingly puts an end to all of the imagined “bondage” (*illusion of being a mortal individual capable of suffering*). To “receive” this Teaching & to come to know it is the dawn of Self-Knowledge. Meditate on this Teaching, applying one’s own effort to awaken from the Illusion of Duality & thus gain clarity on Knowledge. To merge with its meaning is the direct experience of absorption in Knowledge. Be so absorbed in it that it is one’s very Identity & eliminated all possibility of Duality. Thus the state of Knowledge & Being are one & the same in Self-Realization.



Reality is comprehended by Reality itself. This is Self-Knowledge, the all-comprehensive Knowledge of Reality. Such does not entail an all-comprehensive body of the endless details of illusory *objective* things (*science*), or of the wide variety of spiritual practices (*religions & paths*) or states of Mind (*philosophy & psychology*). Rather the Teaching of Non-Duality & resulting Self-Knowledge amounts to fixed gaze upon the Infinite, which is pure Consciousness & Existence, the sole-existent Non-Dual Reality. Self-Knowledge is Knowledge of the Absolute Self which is Reality, *I-without-a-2<sup>nd</sup>*, apart from which, there is nothing else.

In Non-Duality, Meditation can be regarded as: by the Self (*for there is no other knower*), & upon the Self (*since there is no object of meditation*). In Meditation upon Self-Knowledge, one cannot stand apart from the Self to contemplate it. Oneness, Identity with Existence, is the essence of the Meditation. This is timeless Knowledge that is thought-transcendent.

Thoughts are not real & they cannot reveal what is Real. Not retaining any idea or concept, inquiring into oneself, thus is the entry into Self-Knowledge. Intent upon the Supreme State, meditate with singular, undistracted focus on Absolute Truth. Abandon meandering Delusions, for the sake of what is sacred, for the sake of Self-Realization. Be absorbed in *That* which blissful, unforgettable, illimitable, indivisible, & beyond Body, Mind, & Ego. *That* is formless Existence.

The State of Self-Realization consists of Knowledge. Reality always is, & by its own True Nature, is perfect fullness, always. The Self is ever-present, for non-existence of oneself is not known by anyone, ever. The Reality if the Self is unchanging at any time, for what changes is not real. Rather, what changes is an Illusion or mis-perception of what is Real. What truly exists is unchanging, there being nothing else to alter it. If the Real is not completely experienced all the time, such non-experience is not due to a change or any modification in the Real Absolute Self. Such non-experience is not due to any external factors, for such limiting of direct experience would only be an Effect of a preceding, delusive Cause. Such limitation would be due only to Ignorance, which actually has no existence of its own & which does not actually belong to the unchanging, ever-luminous Self. Nor can it belong to another, for the concept of an “other” is a product of Ignorance. Likewise, the notion of a separate, individual “I” is the very epitome of Ignorance. Though unreal, the notion of a separate, individual “I” seems to veil the Truth. This unreal Cause yields the unreal Effect of “bondage”. Therefore it is imperative that Ignorance be destroyed so that no obscuration of the Self is experienced. Ignorance can be destroyed by Knowledge alone & not by any other means.



### Reality 96

Ignorance is the lack of Discernment regarding what is Real & what is not. Discernment in Knowledge, or Discrimination, is the Perception of what is Real & actually the Self. Discrimination is essential for the destruction of Ignorance & the inner revelation of Knowledge. The Knowledge, itself, is transcendent of concepts & thoughts.

Discrimination means using Knowledge to realize Knowledge. The essence of the *means* is the *end* in itself (*non-dual practice resembles realization itself*). By clear Discernment, one knows oneself truly. Thus, one knows the Reality as it is. Discerning Knowledge shows the direct, clear path. Discerning Knowledge shows what Realization is. Discerning Knowledge is what composes the path. In its true nature, the Knowledge is directly experienced, without any intermediary. That is the Knowledge of Consciousness, by Consciousness, itself. Any spiritual advance, in essence, is one of Knowledge. Knowledge is the essential spiritual experience.

Knowledge is not physical or mental in character. Knowledge is not a sensation, word, or idea. The basis of Knowledge is the essence of Existence itself. The attainment of Knowledge endures just as Existence endures, for Knowledge is not dependent on anything of a transient character. This is the Formless Path to the Formless.

Knowledge reveals the abiding place of Happiness. Those who have recognized the presence of Suffering in Life & are desirous of removing in permanently (*intolerant of Suffering*) search for an answer Knowledge & do not expect Happiness to be found in any worldly manner, such as in sensory things or in the moods & emotions of a wavering Mind. Those who desire to be free of desire, who are not content with the accidental respites from the Suffering caused by Ignorance, who are in search of spiritual Bliss & Peace, who are desirous of understanding of how it is that Happiness shines forth at times & yearn to have it abide knowingly & permanent, & who understand that the way to accomplish this permanent Abidance in Happiness is by Knowledge & not by any other means should determine with certainty the source of Happiness.

Ascertaining the unitary motivation in Life (*happiness*), one becomes free of the idea of multiple motives taking one in multiple directions. Accomplishing this, one concentrates the searching of one's Mind in the direction that is truly within. This prompts a yearning for Self-Knowledge & provides the motivation for Inquiry into Existence-Consciousness because Existence-Consciousness-Happiness is the True Nature of one Reality, the one Self. The results on meditation on & absorption of, the Discerning Knowledge regarding the nature of Happiness are the steadfast motivation to inquire so as to realize the Self. Also for Perception of the one motivation behind all kinds of searching through all kinds of experience, detachment from worldly things & cessation of worldly desire, & steady access to the inner source of Happiness.

The Self is just Being, pure Existence. It is not being this or that. It is just Being, pure Existence. Self-Realization is just Being. It is not being this or that. It is just Being. Being, pure Existence knows no alternative. The Self is just Being, pure Existence.

Being, pure Existence never changes its nature. That which truly is never ceases to be. That which ceases never actually is. That which truly exists never changes. That which changes never truly exists. That which is changeless is without destruction. The indestructible is only that which is without creation. The Unborn is the undying. The unchanging is alone Being, pure Existence. Being never changes its nature.

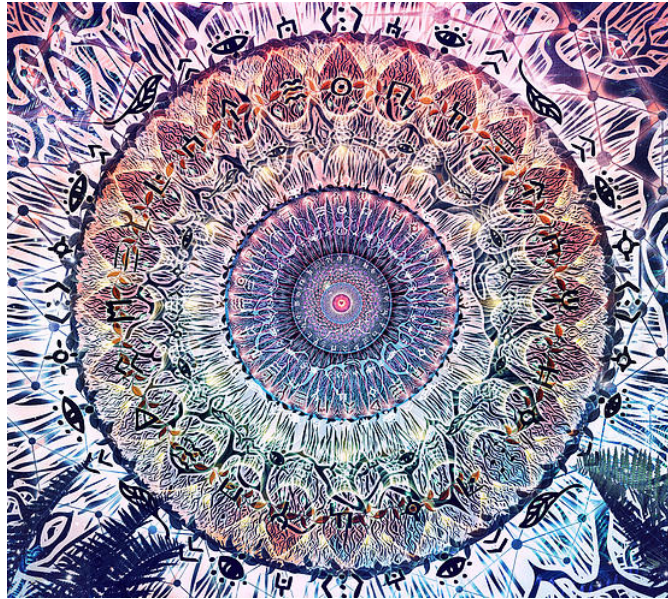
The Self ever is just as it is. There is no time when Being, pure Existence is altered. There is no time when you are not the Self. Primordial Being eternally is, is what you are even now. Immutable Being is Peace itself. For there is no time when Being is altered. Just as it is, the Self ever is.

Being alone knows itself, the "I"-less "I" realized as "I", forever undefined, the only Existence, the only Knowledge, the only Knower. Thus is Brahman, Absolute Reality, always present, unmarred Perfection, the unformed Void, attributeless Being, ever itself just as it is. The only Identity, the only Reality, Existence alone knows itself .

Without any other is Absolute Being, formless & Non-Dual, the only Existence. Two that are Formless cannot be. Undivided, homogeneous, alone is Being. nothing outside it & no outside; nothing within it; alone is Being, pure Existence. Nothing comes before eternal Being; nothing comes after eternal Being. Without any other is Absolute Being, pure Existence.

The Truth of Being is solely Reality. Not from illusory things falsely experienced does the sense of Reality in every experience derive, but only from the Self, the only source, the Real. Real Being depends not on anything else to be. Uncaused itself, the Absolute Self does not cause anything else. Infinite,

there is nothing beyond it produced by it. Mistake not perception or conception for Existence itself. Reality is solely the Truth of Being.



### Reality 97

The Self is, in Truth, perfectly full of Bliss. The imperturbable Peace, the indescribable & complete Happiness, quite beyond any sensation or mode of Mind, pervaded by a silent Knowledge of eternal, uncreated Perfection, is known as “Bliss” or *Ananda*. To realize this Bliss as it is, one should comprehend the nature of Happiness, examining it is 3 ways: (1) *desire*, (2) *experience*, & the (3) *Source*.

(1) By knowledge of *desire* one attains recognition of the basic *Current* [*striving for Happiness*] underlying all desires, all hopes, & all seeking in all kinds of experience, be such physical, *subtle* (*mental, astral, energy-body. ...*), or mental. With this recognition, one uses that powerful *Current* [*striving for Happiness*], in an undiffused manner, to abide as the Self. The recognition [*of that Current – striving for Happiness*] causes one to become one-pointed in the Quest of the Self.

(2) By knowledge of *experience*, one frees the experience of Happiness from the delusion of limitation of Happiness vs. Form; & also one attains the ability to experience Bliss directly without delay. One must merge with That which Bliss itself, free of Duality. If the experience of Happiness is to be full, it must endure. If the experience of Happiness is to endure, one must become One with Happiness.

(3) By knowledge of the *Source* of Happiness, one becomes, & remains completely detached. Detachment is itself Freedom & blissful. By such knowledge of the *Source* of Happiness, one is liberated from the external, the inconsequential (*distractions*), & the unreal. Thus, one comprehends the reason to inquire to know the Self.

The desire for Happiness comes from deep within. It is an intuition that Bliss is one’s natural state. Bliss includes Peace with no disturbance, Freedom with no Bondage, & Perfection, with nothing incomplete. The *Source* of desire does derive from external phenomena of any kind. That *Source* of desire does not

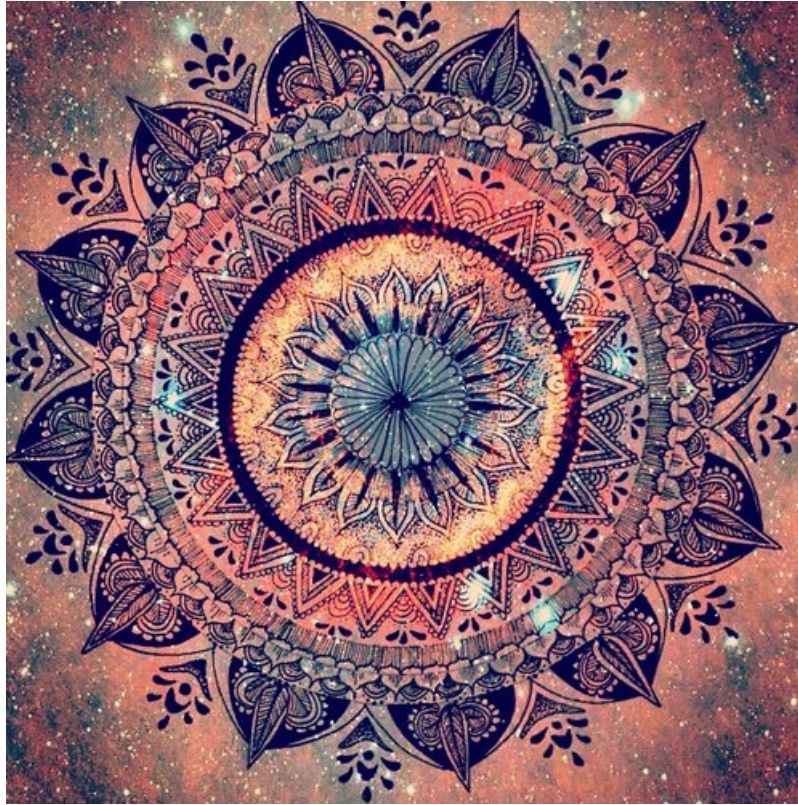
derive from objects, circumstances, other beings, & such. There is, therefore, nothing external that is *alluring*. Desire, itself, is not a bodily sensation. Desire does not consist of particular thoughts, though particular thoughts constituting *images* in the Mind may appear & be those by which the desire manifests (*image of delicious food, sex object, etc*). The desire itself is simply the urge from within to be in the natural state of limitless Bliss.

The intensity of desire is continually surging forth. That surging cannot be subdued, & the attempt to do so would merely be an unsuccessful attempt to *indirectly* fulfill the desire (*by squashing it*). Desire cannot be fulfilled by Self-Realization, which is Abidance as Bliss itself. Bliss is of the very nature of the Self, & the Self is truly without any desire.

- (1) When the Self is not known &
- (2) by delusion, the first Suffering becomes possible, & when,
- (3) with the appearance of the false Individual "I",
- (4) the Natural State seems lost, then
- (5) that very Bliss of the Self manifests as the intuition of one's natural, true state, &
- (6) this appears as the desire for Happiness.

The experience of Happiness should be comprehended in Wisdom so that one does not superimpose what is not actually the experience of Happiness upon actual Happiness. The joy felt anywhere, ever, is the shining of the Self, Yet, in Ignorance, such is accompanied by superimposition of inert, unreal Forms (*particular, objective, circumstances*) upon the experience of actual Happiness. When the experience of Happiness is accompanied by the Delusion of superimposition of Forms (*particular, objective, circumstances*), the experience of Happiness appears as if momentary, limited, & dependent. When the experience of Happiness is without such Delusion, the Self itself shines as vast, unlimited Bliss, which is self-existent.





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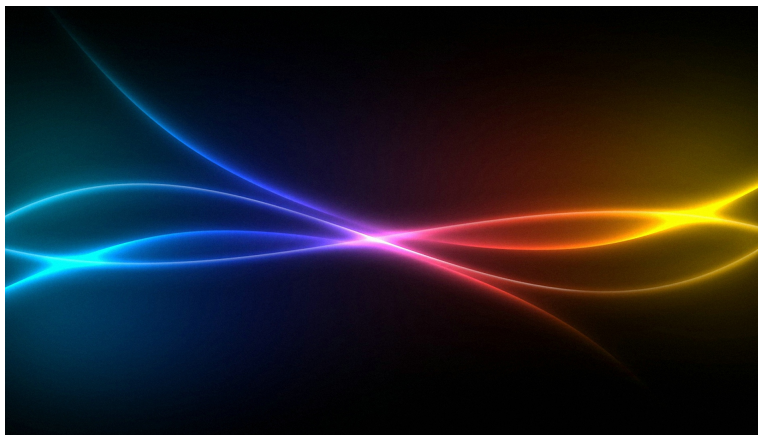
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## Reality 99

Happiness is always a *subjective* experience in which the Ego diminishes along with its attendant notions. Thus, because it destroys the Ego & those notions by the revelation of their unreality, leaving the ultimate *Subject* unconcealed, Inquiry to know the Self yields the most *profound* Happiness. To set the experience of Happiness free of limitation, the Experiencer must be free of limitation, that is, free of mis-identification with Form. Then one abides in infinite, unending, intense Bliss, which is so intense that even the memory of Suffering & sorrow is erased.

All the superimposed Forms (*particular, objective, circumstances*) are of a Sensory or Mental character. The experience of Happiness is not a Sensation, like seeing, hearing, etc. It is not a thought or a collection thoughts. It is of a formless nature, shining at the same depth from which the desire springs, at the very *Source* of Happiness itself.

The *Source* of the desire & the *Source* of Happiness are one & the same. That *Source* is within. Unrealized, the *Source* manifests as the desire (*misdirected toward objects or for truer Happiness*). Realized, it shines as Bliss itself. Realization means Knowledge. Knowledge is direct experience of the Self. Such is Abidance at & as the very *Source* of Happiness. The Self is the *Source* of Happiness. Nothing else is the *Source*.

The Self is Bliss. The experience of Bliss is determined by Knowledge. No other factors are involved (*such as possession or acquisition of anything*). Seeing this fact is that Dawn of Knowledge. To conceive otherwise is Delusion. Objects, circumstances, & events, Sensations & Time are not factors determining the *desire*, the *Source*, & the *experience* of Happiness. The Self which is alone the *Source*, is always present. Self-Knowledge is the sole factor determining Bliss.

Therefore, the search for Happiness is actually a search for the Self. The Self is the *Source* of Happiness; the Self is the *place* in which Happiness occurs; the Self is the nature of the experience of Happiness. The Self is always present. Self-Knowledge is the revelation of the Self, not its creation. The Knowledge of the Self is the blissful Knowledge of Reality. Bliss is Being, which is ever-existent, since Existence itself can never cease to exist. Bliss is therefore always present, & all that is required for permanent, *profound* Happiness is to know the nature of Existence.





### Reality 100

Observing Life & Death, those who desire to be free of Death should seek the immortality of the Self, using that same desire be free of Death to find Liberation. Find clarity regarding the desire to endure, & thus turn this innate desire into the desire for Self-Realization. This Realization alone can fulfill that innate desire. Those who perceive mortality, feel the urge to find something that does not die. They recognize that everything in the World is perishable. Therefore what they seek must be found within in a way that transcends what is physical. They see that it is futile to be attached to that which is only going to pass away sooner or later, so seek spirituality for immortality. This immortality is to be found in the Self. Abidance as the Self is Knowledge of the Self. An Inquiry into the knowledge of Immortality reveals that Bliss & Immortality are the same & that both are realizable by Knowledge.

As a result of comprehending the Non-Dual Teaching, one is liberated from the illusory connection to the Body & what is mortal. The fusion of the desire for Happiness & the desire to exist results in one being endowed with a singular focus upon Self-Realization. This enables one to practice the Inquiry to know the Self with the power of undistracted meditation.

Fullness & Perfection, the unceasing Bliss, reside in That which neither rises nor sets, which neither begins nor ceases. The experience of Happiness is connected with the desire for Eternity. No one desires a Happiness that will cease. Rather, the desire is for Happiness that will not cease & is forever. The desire for Immortality is as strong as the desire for Happiness. The 2 are inextricably woven together.

Just as no one wishes to be unhappy, so no one wishes to cease to exist, though one may wish *objective* appearances, such as the Senses, the Body, & the Thoughts to cease. All with to continue forever. This is an intuition of the true nature of Existence.

The desire to exist cannot be fulfilled externally in bodily forms. The true state of Being, when it is unrealized & delusion is present, manifests as the desire for this or that to last. Realized, the Self itself is the un-born & the un-dying. The Self abides in the state of imperturbable Peace, completely detached & non-dependent on anything else. The Self is transcendent of the entire Universe for all Time. The desire to endure springs from the deepest & it is fulfilled solely by realizing the deepest, which is the eternal Existence of the Self.

Immortality is complete Happiness, for the essence of both is the same, & only that which is unending is complete. The transitory is not complete, & that which is Suffering is not Eternal. The Realization of the Self is blissful Immortality. It is Abidance in & as That which has no beginning or end. The desire for Happiness & Immortality are the same. They come from the same intuition of Truth of the Self. Only Abidance as the Self, which is the Reality, fulfills both.

The Self is That which has no beginning or end & is That which is Real or truly existent. The Self is changeless. Whatever has a beginning or a change & an end is unreal. The “being unreal” may be understood as being utterly non-existent, or as the Existent entirely mis-perceived. To experience blissful Immortality, one must realize the Existence of the Self as it really is; one must abide as the beginningless & endless, as the changeless. The Knowledge of the Self is the Knowledge of the Eternal, the unchanging, & the completely blissful. It is the Knowledge of Reality. This is the only true Perception. To see anything else is to see the non-existent. That is Ignorance. Ignorance is composed of assumptions & superimpositions. It is the non-perception of Reality & the mis-perception of Reality. That displays itself as the non-seeing of Real, Non-Dual Being & the hallucination of Duality or Multiplicity. The knowing of anything, be it gross (*physical*) or subtle (*mental, etc.*), without the Knowledge of the Self, is simply diversified Ignorance, or diversified Illusion. In the Knowledge of Reality of the Self, there remains neither Multiplicity nor Duality, nor anything else.

One Formless Existence is with no differentiation whatsoever. One Formless Existence appears as if it were all this multiplicity. All the multiplicity is only the one Formless Existence imagined as such.

To realize the Truth, for the Truth to be Self-revealed, one should abandon Ignorance, multiplicity, the transitory, & the illusion of form, & abide as the Formless, which is Real, Non-Dual, & ever-existent. This Abidance is Knowledge. The destruction of Illusion means the destruction of Ignorance regarding the Self, or the destruction of mis-identification. Such is the destruction of Suffering & the end of Death. This is blissful Immortality. It is simply the vanquishing of Ignorance. By the Truth being revealed within, mis-identifications, or superimpositions are destroyed. By the destruction of mis-identifications, or superimpositions, Truth is revealed within.

In Self-Realization, all notions about the Absolute & the Self are relinquished. Notions about the Absolute are such as that it is separate from oneself, or *objective*, & that it is always-present. Notions about the Self are such as that it is endowed with Form, minuteness, that it is changeful, material, embodied, defined by thought, in Time, or endowed with Individuality. For Knowledge, the superimposition of the *jiva*-hood (*concept of individuality*) is removed from *Atman* (the Self) & *Isvara*-hood (*idea of the Lord God*) is removed from *Brahman* (the Absolute). Upon removal of such superimposition, or Ignorance, one realizes the Identity, as declared in the Upanishad, *Tat tvam asi*



(*Thou art That*). If the Self remains undefined, it is only *Brahman*, & That alone. Therefore, one should know the Self.

The Knowledge of Reality, which is the Realization of the Self & the Realization of the Absolute, is attained by the direct path of true Knowledge. By liberating oneself from the mis-identification with what is not the Self, one knows the Self. When the Real Nature of what has been considered as the non-Self is seen, it invariably proves to be non-existent, for such non-Self was dependent upon mis-identification in order to even ever appear.

Blissful & Eternal is the Real Self. One should regard only that which has no beginning or end, is ever existent, is unchanging, is transcendent of all that has Form, of all that changes, & all that is in Time. The Self is also continuous & undivided as Real & one's own true Being. By this Knowledge, one abides in the Natural State, which is the only True State of the Self. The Self may be said to call unto itself, as the *Sought* & as the *Seeker*; as the Guru & as the disciple; as God & as the devotee. The Self seeks itself in meditation. The Self reveals itself as inner experience. The Self knows & abides in itself for blissful Eternity.



### Reality 101

The Absolute Reality, which is Infinite & Eternal, can be realized so that one abides in that Reality, as it is always. To thus realize is to "Abide" in lasting Peace, complete spiritual Freedom, & perfect Happiness which is spiritual Bliss. The way to do this is to know oneself, for if one knows oneself as one really is, that in the itself is indeed the Absolute & not what one might have mistakenly conceived oneself to be.

Regardless of whatever be the spiritual practices in which one may engage, eventually he or she is brought to this: the importance of knowing one's True Nature as it is. Self-Inquiry which is

characterized by asking within oneself "Who am I ?", is the keen Discernment of what one is & the relinquishment of ignorant mis-identifications.

Reality is ever existent. If one perceives something that has appearance & disappearance, it is but a temporary thing. If one examines the experience of that, one sees that it is not Existence itself, but I guys for it, a mis-perception of it, or an Illusion based upon Reality, but not Reality itself. Existence does not come or begin & go or cease to exist. To know Reality as it is, one must cease to regard as real what are only mis-perceptions or Illusions.

The Self is the Reality, ever-existent, Unborn, Imperishable, Limitless, & Formless. The Self is identical with the Absolute. If one does not experience the Self is identical with the Absolute, this is due to lack of Self-Knowledge. What prevents Self-Knowledge is one's own adherence to Ignorance about the self. If the Ignorance ceases, Self-Knowledge shines, & one's Being is left in its True State. Ignorance consists of mis-identifications regarding oneself. With mis-identification, & seems to be 2, an Absolute Self & an individual self. The Non-Dual Teachings of Self-Knowledge are intended to remove that false differentiation dissolution of mis-identifications. Mis-identification starts with the assumption of being an individual entity, a separate "I", & consists of defining this "I" in a variety of Delusive ways.

Thereupon follow the mis-identifications with the Mind or thought, with the Life Energy or *prana*, with the Senses, with the Body, & then with various things in the World or the relation to them. From these there arise all kinds of modes of Mind, motion, & Bondage of all sorts that create Suffering.

When one recognizes that the source of Happiness & Peace is within, that Suffering is not produced by external factors (*such as other people, objects, & circumstances or their absence*) but is created by one's own Delusion, he commences a Path to Self-Knowledge. Proceeding to actual Self-Inquiry within oneself as to what one is, is the practice.

Listening to Teachings pertaining to Self-Knowledge, Reflecting upon them, & then deep Meditation to be absorbed in their essential meaning – these support this Self-Inquiry to know the Self. [*shravana, manana, nididhyasana*] Eliminating Ignorance, or mis-identification by such Self-Inquiry results in Self-Realization, which is freedom from Delusion regarding the Self, or Reality.

One should know that the Self is not made of matter & is therefore not the Body. The idea of being a Body occurs only in one's Mind. All Delusions are created & sustained only in the Mind. Delusions are not physically caused. The Body does not produce Ignorance & Ego & such. So one should quest within the Mind itself, transcending it while destroying its Illusions. Spiritual practice is with the Mind and addresses the Mind so that Consciousness alone remains. To see Illusion as Illusion, Ignorance as only Ignorance, is sufficient & most effective for clearing the way to experience Self-Knowledge.



## Reality 102

Bondage is only Ignorance, or error in understanding. One does not attain Self-Knowledge due to Ignorance about the True Nature of the Self & adherence to false conceptions about the Self. The Ignorance makes one feel bound, & the adherence to false notions maintains the Ignorance, yielding the apparent solidity & false continuity of Illusion. Both Ignorance & the tendency to adhere to it are destroyed by Self-Inquiry to know the Truth of the Self.

Sri Shankara declares that just as trees on the bank seem to move when one is in a moving boat, so “transmigratory existence” (*life in a Waking World, repeating like nightly dreams, but rather as “physical” Re-incarnation*) seems to be true to one who mis-identifies the Self with the Mind.

Thus, when the Mind “moves”, one thinks that the Self (*like the stationary trees*) “moves”. When the Mind is still, one assumes the Self is still. Because the modifications of the Mind are pervaded by the reflected light of Consciousness, with the qualities of Reality & Identity borrowed from pure Being, one assumes that the Self is identical with the Mind & identifies oneself with those modifications. Thus one imagines, “my thoughts, my state of Mind or being, my experiences, etc.” The Mind, or the Ego, is *objective*, appearing by the light of pure (*absolute non-dual*) Consciousness alone. Pure Consciousness is the Absolute & is directly realized as existing as such when the “this”, or the *objective* portion, falsely attributed to it is negated.

Ignorance, or Illusion, is merely a superimposition. By “superimposition” is meant the imagined placement of some attributes, that do not belong to the Self, upon the Self. The basis of the superimposition is real. That basis is pure Existence, pure Consciousness. The superimposed is not a reality in & of itself, but is only a product of Imagination, the result of Ignorance.

It is like the *snake* imagined to be present when there is only a discarded *rope* in dim light. The *snake* is not real & was not really born. But in Imagination, the *snake* seems to be there, & as long as one is

convinced that the *snake* is there, the true *rope* is invisible. If one removes that Illusion with the light of Knowledge, he sees the *rope* alone, as it is, which has been the only reality the entire time. The *snake* in the analogy represents all that is attributed falsely to the Reality of the Absolute Self, such as the World, the Body, Mind & its conceptions & tendencies, as well as Ego.



### Reality 103

The removal of superimposition is accomplished by Self-Inquiry. This is the intention of the negation of the Upanishads, “*neti, neti*”, “not this”. Such indicates the negation of one’s attributes, identity, or definition, of what is not truly the Self, not the essential Existence, or pure Consciousness. The removal of superimposition is the revelation of the Truth. The Truth, or the Reality, is not newly created, nor did the superimposition diminish it in any way, just as the *snake* did not chase the *rope* away. But to see the *rope*, the Imagination of the *snake* must cease. Similarly, to know the Truth of the Self, Ignorance must cease.

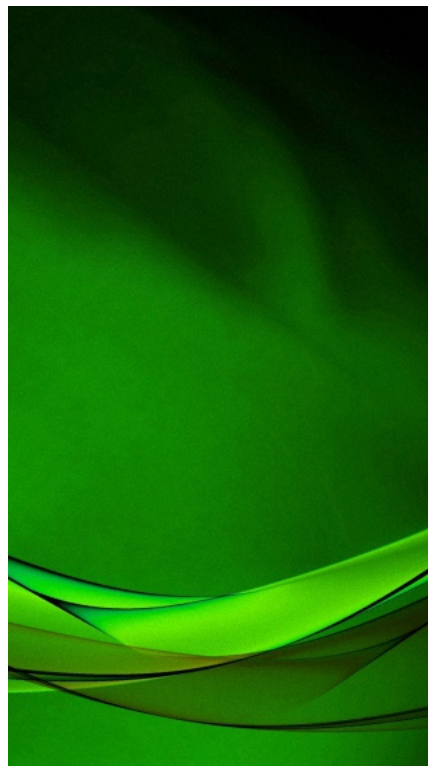
True Knowledge is not experienced unless the prior ignorant conception is negated, just as the *snake* notion is destroyed to see the *rope*. The Self, of the nature of pure Consciousness, is self-existent & can never be negated. Egoism has its origin in Delusion & has for its *object* that which is only imagined. Its definitions are only thoughts. The discernment of “Not this, not this” negates the very existence of Egoism along with its origin, its effects, & its imagined object.

All qualities, gross (*physical*) or subtle (*mental*), ought to be negated from the Self, from one’s Identity. If one is to know the Self as it is, whatever be the qualities attributed to the Self, be they *physical* or *mental*, they are to be regarded as mere ornaments. These should not be regarded as the Identity of the one who “wears” those “ornaments” (*qualities*).

If one rejects all that is *objective* from one's Identity, one comes to the conclusion that the Self is the Knower, free from all that is perceived & conceived. In the same manner as one relinquishes mis-identification with the Body, & all that is *objective*, so should one sever the mis-identification with the supposed *subject*, which is the Ego.

The Self's existence is independent of all & is different from all that is *objective*. The *objectified* "I" is the Ego. The superimposed *objective* portion of the "I"—consciousness should be abandoned, for it is not actually the Self. Negation of what is *objective* means also negation of the Ego. What remains is that which is implied in the aphorism: *Aham Brahmasmi* – "I am Brahman". Only *Brahman* can be itself, *1-without-a-2<sup>nd</sup>*. That is the only true "I".

*Brahman* is unborn, immortal, imperishable, ageless, & all-comprehensive. The same Absolute *Brahman* appears, according to one's understanding, as God, who is said to be the Lord who dispassionately dispenses the results of *karma*, or as the Witness, which is Consciousness in relation to all else, or the attributeless, eternal "I", of the nature of the indivisible, non-dual, Being-Consciousness & which alone is *without – a – 2<sup>nd</sup>*.



### Reality 104

The Self has neither rise nor set, is neither in darkness nor illumined, but is always the spiritual Light, with nothing material or mental in its nature at all. The distinction between the Self & oneself is due only to superimposition, which is like imagining different openings in a castle wall, for instance, to be different spaces, rather than perceiving the castle space itself. The Self is non-dual, *1 – without – a – 2<sup>nd</sup>*. It is neither distinct nor in relation to anything else. For non-dual Existence means there is no other. There is, thus, no difference or non-difference, no oneness or manyness, & no separate knower or doer



or experiencer. The Self has nothing to accept or reject. And there is nothing, or no one else to accept or reject the Self. There is no one else to think the Self is, or that the Self is not. Such is the Truth regarding the Self.

The unknown Knower of all that is known, the Supreme Knowledge itself, Consciousness remains undivided by the *triad* of *Knower*, *Knowing*, & *Known*. Consciousness can never be a known or unknown object. Consciousness is the Witness of all, the only *Knower*. Consciousness, the *Knower*, is never defined by the *Known*. Consciousness, the Witness of every State, of all thought, is not defined by thought, nor contained in any State. The Witness is never known. Consciousness is ever non-*objective*. Consciousness is Formless – with nothing *objective* within or without. Unknown, Consciousness alone is known. Not a *process* of *Knowing*, Consciousness alone is *Knowing*. Not a *Known*, Consciousness alone is the *Knower*, the unknown *Knower* of all that is known.



## Reality 105

The Knowledge of Reality, which is the Realization of the Self & the Realization of the Absolute, is attained by the direct path of true Knowledge. By liberating oneself from the mis-identification with what is not the Self, one knows the Self. When the Real Nature of what has been considered as the non-Self is seen, it invariably proves to be non-existent, for such non-Self was dependent upon mis-identification in order to even ever appear.

Blissful & Eternal is the Real Self. One should regard only that which has no beginning or end, is ever existent, is unchanging, is transcendent of all that has Form, of all that changes, & all that is in Time. The Self is also continuous & undivided as Real & one's own true Being. By this Knowledge, one abides in the Natural State, which is the only True State of the Self. The Self may be said to call unto

itself, as the *Sought* & as the *Seeker*; as the Guru & as the disciple; as God & as the devotee. The Self seeks itself in meditation. The Self reveals itself as inner experience. The Self knows & abides in itself for blissful Eternity.

[selections based on the 1<sup>st</sup> Mandala included in *Truth Revealed*]

The Self is just Being, pure Existence. It is not being this or that. It is just Being, pure Existence. Self-Realization is just Being. It is not being this or that. It is just Being. Being, pure Existence knows no alternative. The Self is just Being, pure Existence.

Being, pure Existence never changes its nature. That which truly is never ceases to be. That which ceases never actually is. That which truly exists never changes. That which changes never truly exists. That which is changeless is without destruction. The indestructible is only that which is without creation. The unborn is the undying. The unchanging is alone Being, pure Existence. Being never changes its nature.

The Self ever is just as it is. There is no time when Being, pure Existence is altered. There is no time when you are not the Self. Primordial Being eternally is, is what you are even now. Immutable Being is Peace itself. For there is no time when Being is altered. Just as it is, the Self ever is.

Being alone knows itself, the "I"-less "I" realized as "I," forever undefined, the only Existence, the only Knowledge, the only Knower. Thus is Brahman, Absolute Reality, always present, unmarred Perfection, the unformed Void, attributeless Being, ever itself just as it is. The only Identity, the only Reality, Being alone knows itself .

Without any other is Absolute Being, formless & Non-Dual, the only Existence. Two that are Formless cannot be. Undivided, homogeneous, alone is Being. nothing outside it & no outside; nothing within it; alone is Being, pure Existence. Nothing comes before eternal Being; nothing comes after eternal Being. Without any other is Absolute Being, pure Existence.

The Truth of Being is solely Reality. Not from illusory things falsely experienced does the sense of Reality in every experience derive, but only from the Self, the only source, the Real. Real Being depends not on anything else to be. Uncaused itself, the Absolute Self does not cause anything else. Infinite, there is nothing beyond it produced by it. Mistake not perception or conception for Existence itself. Reality is solely the Truth of Being.



## Reality 106

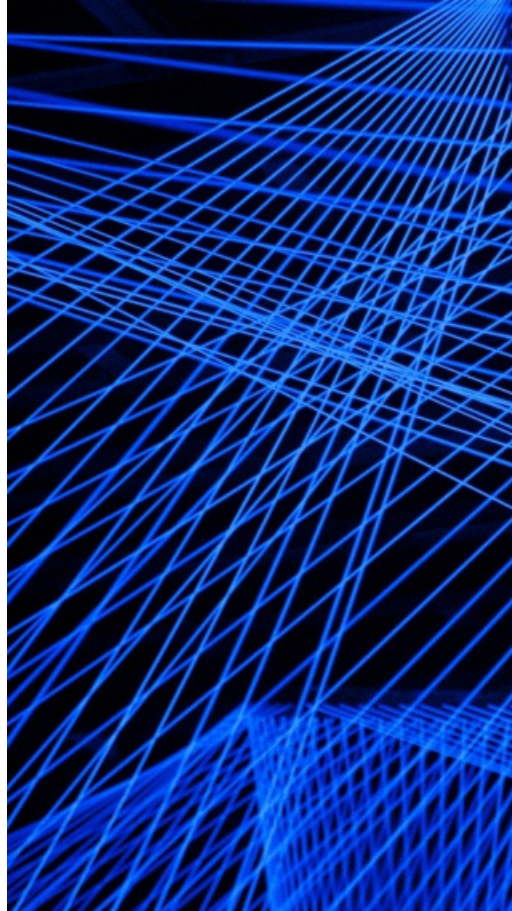
### Master Nome defining Non-Duality in Shankara's system

The basic premise of Non-Duality is that the Absolute exists & that the Absolute is identical with oneself. Therefore, Self-Knowledge is equated with the Realization of the Absolute. The basic premise of spiritual practice is that one knows that the Absolute exists & that realizing it is of utmost importance. This realization is Self-Realization. What is needed for this Self-Knowledge, or Realization, is the relinquishment of the assumptions, or concepts, that yield the Illusion of Bondage &, thus, Suffering. Knowledge of one's real Being as it is yields enduring Freedom & Peace. The true Self transcends the limitations of any kind of Individuality, Time, Birth & Death. The Self is Impersonal & not confined to any Body or Individual.

One's approach to one's *spirituality*, Meditation, & this Knowledge is of paramount importance. The approach very much determines the experience. How one views *anything* determines how it appears to him. Clarification of one's understanding of *oneself* causes one to arrive at Self-Knowledge. To know this as bring so is itself the dawning of Knowledge.

Deep Meditation dissolves the Ego, Ignorance, & Bondage of the one who ardently meditates. Self-Inquiry within oneself to know oneself reveals the true Self to be limitless Consciousness, Absolute Being, & unconditioned Bliss. This is one's very Existence.

One should continue meditating on the Teachings of Self-Knowledge by the practice of Self-Inquiry until one conclusively realizes the Self & *abides* without the least trace of Ignorance or Bondage. Listening, reflection, & deep meditation [*shravana, manana nididhyasan*] are said to constitute ways of practicing Knowledge. Inquiring "*Who am I ?*", knowing oneself free of mis-identification, & steady Abidance as the Self always are the inner experiences of these ways of practicing Knowledge.



### Reality 107

On the Path of Self-Knowledge "Discrimination" signifies ability to Discern what is true & also implies the ability to determine the false or unreal from the Real. By so Discerning, or Discriminating, one pursues Truth to realize that Truth & thus destroys the Dream of Illusion or Ignorance. Ignorance creates Suffering. What destroys Ignorance reveals blissful Freedom, or Liberation. Ignorance is destroyed when one Discerns that it is, indeed, Ignorance & not the Truth. Ignorance exists & is binding only if one conjures it up & believes it.

If by Discrimination, one Discerns the unreality of Ignorance, its false nature, then that Ignorance no longer binds & ceases to exist. In the place of such Ignorance, there is found real Knowledge. That Knowledge is of the Reality itself.



Just as one, wishing to arrive somewhere, needs to 1<sup>st</sup> know *where* it is that he wishes to go & *how* to proceed to there, so, too, one needs to recognize that the *place* of arrival (which is the highest Truth). One also needs to recognize that the *means* to arrive, which is Knowledge, & the Traveler, which is oneself are all in the *same place*, of the *same nature*, & are, indeed, are the very *same thing*.

Regardless of what names are given to the Supreme Reality, regardless of what symbols are used, & what practices are utilized, there are certain "*understandings / views*" that are assumed around which all these names, etc. revolve. These "*understandings / views*" or *beliefs* pertain to the Absolute, the Self, & what is regarded as Real. In many cases there will be the "world" or "worlds" on some of these "*understandings / views*". The great sage, Sri Shankara, observed that one can hold any of 4 views. For one, there is the Un-Qualified Duality [UQD] *view*. This means sheer Duality without any exception.

On the other hand, one can possess a *view* of Qualified Duality [QD]. This is a belief in Duality with some exceptions. Alternately, one may hold a *view* of Qualified Non-Duality [QND], that is, some Non-Duality while retaining some exceptions or Non-Duality. Or one can embrace pure, Un-Qualified Non-Duality [UQND]. The *view* to which one adheres will determine what kinds of spiritual *practices* are engaged in & *how* they are practiced.

These are not only basic *views*, forming one's *beliefs*, determining the manner of *practice* & the resultant *experiences*, but also represent degrees of depth, or height, of spiritual *experience*. Each succeeding *view* is more of the Truth, less of the Ego, more of Liberation, less of Bondage, more of Knowledge, & less of unexamined Ignorance.



### Reality 108

In one's spiritual aspiration, one necessarily has a *view* of what the Absolute is, be it a set of *ideas* or a result of inner *experience*. The deeper the *experience*, the more transcendent of notions that *view* is & the more Non-Dual that *view* is.



An Un-Qualified Duality [UQD] *view* asserts that the Absolute is one thing & oneself another. There is a God, by whatever name God is called, & there is a separate *soul*, by whatever name that *soul* is called. These [God & the *soul*] are regarded as *different* in every respect. Though there may be *similarities*, such as both "lasting forever". But they [God & the *soul*] are regarded as different as 2 *distinct* "objects", as *different*. With such an approach, one practices to establish some relation to the Supreme, the Lord. But there is no *union* or *merger*. Even in a Heavenly realm, the distinction still persists. In Un-Qualified Duality, UQD the Absolute is viewed as if with all the qualities of a "person", but on a grander scale, distinct from all other persons. With Un-Qualified Duality [UQD] as one's relation with the Lord, the Supreme remains relatively fixed. With Un-Qualified Duality [UQD] as one's view, spiritual practice aims at the *strengthening* of the relation with the Lord, the Supreme.

Now Qualified Duality [QD] *view* also supposes the Absolute to be one thing & oneself another, there is some sameness due to *relation*. The Absolute may be regarded as one's Source, just as a *spark* has *fire* as its Source. But the *spark* [soul] it is not regarded as the *same* as the *fire* [Source] itself. The Absolute may be regarded as something to which one will eventually *return*, but it is not regarded as the same as one's own State now, or as one's Nature. With such a Qualified Duality [QD] *view*, spiritual practice maintains a *relation* to the Absolute with the knowledge that one "was once" part of that limitless Being & one may "return" to it. But, for now, one must seek to deepen one's relation to that God. The Supreme is viewed as similar to a "person" but which has left its *mark*, *spark*, or a *trace* of that God in the Individual.

Then in the view of Qualified Non-Duality [QND], there is now Absolute bring of the same nature as oneself, one's self being of the same nature as that Absolute. There are distinctions though, such as a difference in vastness, steadiness of experience, & such. It is said to be as a *glass* of water & the *Ocean*. They both are *water*, the same thing, yet they are not the same. One's understanding can extend to the point of viewing the Absolute as a *background* of All, or as a *substrate* of all, as *That* from which everything arises & to which all will return, & even as *That* which pervades everyone & everything with a distinction between the *Pervader* & the ""pervaded. In Qualified Non-Duality [QND] there can be experience of *union*, but this will be followed by *separation* again, though there can be a memory of the union while differentiation resumes. The individual experiencer remains, for whom all else arises, who thinks, who feels, who acts, & such. With the view of Qualified Non-Duality [QND], spiritual practice will be one of attempting *merger* or *union*. The Absolute is viewed more *impersonally*, as a greater Intelligence or as some all-pervading Presence.

In pure, or Un-Qualified Duality [UQD], the Absolute is the Self, & the Self is the Absolute. There is no other Absolute & no other Self. They are forever indivisible. Union is ever the reality, or it may be said there is never a division at any time. All differentiation is regarded as the misperception of a *Rope* to be a *Snake*; it is purely Ignorance, or Imagination, & never Real at anytime. There is no Individuality, & the Ego-death or destruction of that ignorant Ego-assumption, with its concomitant ideas of all else, is by Knowledge. One's practice is that of Knowledge, the prime method of which is Self-inquiry, the finding of the answer within oneself to the introspective question, "Who am I ?"



### Reality 109

Knowledge, itself is the Path, or the *means* of spiritual practice, & the method of Meditation is Self-Inquiry. In Non-Duality, the aim of the reception & absorption of spiritual instruction is the Knowledge of “*That thou art*,” as the Upanishad declares. In Non-Duality, the Absolute is known as Existence itself, or as Consciousness, itself. Meditations on the Substrate, the Background, the all-pervading One, & such are understood as steps & not the final Reality. Reality, itself, is unchanging, forever indivisible, always present, & *without-a-2<sup>nd</sup>* or anything other.

The view of oneself may either be a collection of mis-identifications, or else it may be actual Knowledge of oneself. The deeper, or higher, the view, the more Non-Dual it will be. It is Duality when one’s identity, the “self” is regarded as an individual soul encased within a Body. That *soul* will thus be always less than & different from God. Even after Death, there will be a *soul* with another kind of Body. even if it be more *subtle* [astral]. Because of mis-identification, all the activities of the Mind & Body are regarded as one’s own, & the existence of the Ego is unquestioned. Yet if one dedicates these activities in service to God according to His will, he thus attenuates the influence of Egotism.

All the *objects* of knowledge change. All that are described as “mine” & Ego, also cannot illumine themselves, nor can they illumine each other. The Self is different from all that are described as “mine” & Ego. The Self is the unchanging, illuminating Consciousness. This Consciousness is truly one’s only Identity. Therefore, there can never truly be Bondage.

One Non-Dual Self alone is. The one Non-Dual Self is the undivided Consciousness. This is the only Knower in all. There are not different kinds of knowers, such as higher & lower knowers. The Minds of all are pervaded by the one Consciousness within, which is the Self. This is the “I” of all. So there is no one else who knows, or who does not know. The “I” is truly the Absolute, *Brahman*, all-knowing & all-pervading.

This “I” pervades & illumines the Mind. As the Mind pervades & illumines all things ever experienced. Thus this “I” is the illuminator & pervader of all. This Self is the Witness of all *objects* of the Mind. These mental *objects* are subtle thoughts & also all the *objects* conceived as external as well. This

includes being the Witness of all other Minds conceived as existing within the Mind. Thus the Self is the Witness of all.

The Mind cannot conceive the Self, yet the Mind has no existence apart from the Self. The Self can neither be accepted, nor rejected by any of the Minds. That which cannot be accepted or rejected by the Mind is *Brahman*. That is truly the "I". *Brahman* & the Self are One.



### Reality 110

In Qualified Duality [QD], the self is regarded as an individual *soul* with a *spark* of the Divine within it. The *soul* should be guided by that *spark*. There is identity with all the activities of the Body & Mind & no real questioning of the existence of the Ego. But the inner Divinity can guide these personal activities, just like the Will of God functioning in an outer way.

In Qualified Non-Duality [QND], the "self" is regarded as the experiencer. This may be as a *sensing* entity or as a *mental* entity. Even as a sensing entity, the emphasis will still be on the *awareness* incorporated in the sensory experience, because anything spiritual presumes one is not identifying as a mere Body seeking mere sensory things.

If there is *merger*, the experiencer remains or returns as the "ongoing reality" & the higher experience is regarded as that which comes & goes. The attributes of the Ego may be questioned or released, such as aspects of the Mind or tendencies of thought. But the Ego itself or Individuality, is not actually inquired into. The Individual is the one who is attempting to

combine the higher experiences with the retained belief of a manifest World. That World which is perceived, or conceived, by a process of mis-identification.

In Un-Qualified pure Non-Duality [UQND], the Self is known to be pure, Formless Being-Consciousness-Bliss, with no Individuality at all, & not defined by a Mind or a Body. The aspirant is not a "self" or a "soul", but the Non-Dual Self, without limit, definition, or form. The Self is the Reality, without coming or going, without Birth or Death. The Self is utterly impersonal & attributeless. The Non-Dual practice is that of singular Self-Inquiry to know the Self; not the Self in relation to anything else, but to know it as it is free of mis-identification. The Self is free of Subject & Object, & the Knowledge of the Self is non-*objective*. Hence, it is Self-Knowledge in which the Knower & the Known are the same. One practices Self-Inquiry so as to abide in steady Knowledge of the Self.



### Reality 111

In Un-Qualified Duality [UQD], Qualified Duality [QD], & Qualified Non-Duality [QND], Knowledge becomes increasingly important. In Un-Qualified Non-Duality [UQND], Knowledge is of paramount importance for Knowledge alone destroys Ignorance, & what one seeks is to experience Reality as it is. To the degree that there is an increase of Knowledge of the Self, even accidentally, to that degree is spiritual advancement occurring in any spiritual practice undertaken with any view.

In Non-Duality, since the Absolute & one's Self are identical, it is all-important to realize the Self. Since the Self is the Reality, which ever is, & all differentiation is only imagined in Ignorance, the

Realization comes by, & is identical with, the Knowledge of the Self, which alone destroys Ignorance. Since it is imperative to know oneself, the practice is that of Self-Inquiry to know the Self. When one recognizes that Non-Duality must be what is true, one takes the path to realize it.

What one regards as real is, or becomes, one's experience. According to the degree of Duality or Non-Duality, what is regarded as real will be different. In all cases, there must be the breaking of attachment to the things of the World, but the depth reached thereafter is different. In Un-Qualified Duality [UQD] the World is regarded as real. It is the creation of the Supreme, God, unless one is an Atheist, in which case it is an accident of matter, but such would not be any spiritual view at all. The World is regarded as external, one seems to dwell in it, & the Supreme seems elsewhere. The determination of Reality is the Senses & the mental cognition of the same. In Duality, God is regarded as one part of Reality, & the Individuals, the World, & God seem as 3 distinct things.

In Qualified Duality [QD], the World is regarded as real & created, but it is the splendor, or manifestation, of the Supreme. Some part of the Supreme manifests its presence in the World in various ways. The World may be viewed as God's "Eternal Play" [*lila*], or as something that is temporarily "arising". The determination of Reality is still the Senses & the Mind. The Supreme is seen as one part of the Reality, but it has left its *spark*, or something of itself in the Individuals & in the World.

In Qualified Non-Duality [QND], the World is regarded as real as a projection of the Supreme, as a *Dream* of God, as a Creation of the Mind, as the Mind's play, as the energy of Consciousness, or as similar to these. The determination of Reality is still with the Senses & the Mind, & the Objective aspect is regarded as existent yet, in nature, more *subtle* than matter.

Therefore, the Absolute, or the Self, is regarded as only one part of Reality, & not the only reality. In Un-Qualified pure Non-Duality [QND], there is no embodied Individual &, so, no World perceived by the Individual or the Body.





### Reality 112

Happiness lies deep within us, in the very core of our being. Happiness does not exist in any external object, but only in us, who are the Consciousness that experiences Happiness. Though we seem to derive Happiness from external objects or experiences, the Happiness that we thus enjoy in fact arises from within us.

The science of being is incredibly simple and clear. The science of being begins with observation and analysis of something that we already know but do not fully understand. This science does not study any object of knowledge, but instead studies the very power of knowing itself – the power of Consciousness that underlies the Mind, the power by which all objects are known.

Much can & has been said & written about restoring true Self-Identity through the meditation of inward Self-Inquiry. Any sincere seeker can find all that, especially now with the Internet to get started with. Even with a few false turns, the one who truly desires Freedom (*Liberation from ignorance*) will have it.

You & I & all are that same Self, though we may seem to be "caught" in a Waking Dream world of Time & Space (*at night, other dream worlds supervene, while in Deep Sleep, none at all*). While seeming so "caught", we best pursue Self-Inquiry, with authentic texts that support that & qualified live guidance when possible. Otherwise we progressively shine in our World (*even if obscurely*) fulfill responsibilities, relationships, work, etc. in Peace. Any help offered to what can appear as a stricken World & inevitable death in that World, comes from the inner basis, & less-so, the practical basis elsewhere described. The quest of Enlightenment, Liberation, is the most satisfying & significant venture possible.

A notion of "other" seems to flicker in dimensionless, infinite Consciousness. But "other" leaves behind a "me" – the Ego—"I". Other thoughts referenced to this false "I" make up a Personality, an Individual Mind. Mind pretends to function through a Brain, with Senses, all in a head-quarters on top of a Body that moves & lives on a planet in a Universe.

Yet just as every Conception takes up no space in that space-less Mind, so too every Perception projects "out" from Mind as just another thought & takes up no space either. The objects perceived, the World just ain't really there. Only the thoughts & they're no more substantive than the Dream thoughts that make up every Dream world we experience. Even when we think we enjoy a World, that's all just an inside job too. Ditto for sorrow. Happiness feels very inside, just like Love because they're both the same Reality – Consciousness.

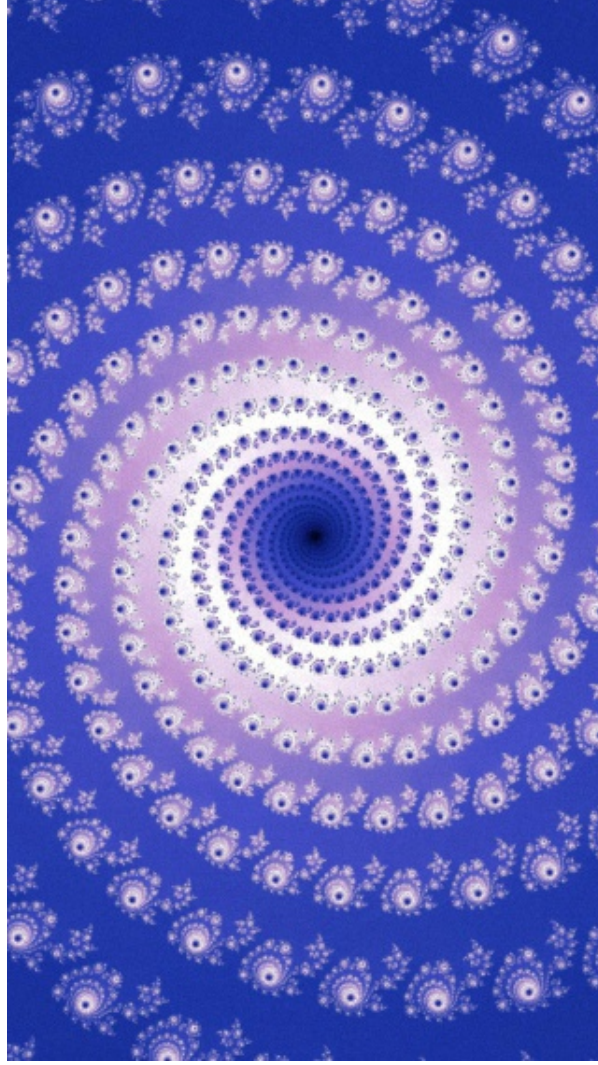
*By constantly fixing his attention on his Source, the Ego of the wise gets dissolved like a "salt doll" which has fallen into the Ocean.*

*Prajanam Brahma* Consciousness is Brahman. Aitareya U. 3.3, Rig V

*Ayam Atma Brahma* This Self is Brahman. Mandukya U. 1.2, Ath. V.

*Tat Twam As* That Thou Art Brihadaranyaka U. 1.4.10, Yajur V.

*Aham Brahmasmi* I am Brahman. Chhandogya U. 6.7.8, Sama V.



### Reality 113

#### Atma Vichara, Self-Inquiry

Sri Shankara & Bhagavan Sri Ramana Maharshi described the practical means to attain Self-Knowledge as *Atma Vichara*, usually translated as Self-Inquiry, "Who am I ?" But repeated self-questioning is not the intended meaning, but it is rather the inward *Self* direction denoted. Alternate translations include: "Self-attention". Alternate Sanskrit indicators include: *Atma Nishta*, "Self-abidance".

If the question "Who am I ?" is helpful, the a singular deep-felt, silent inward-probe could be enough. *Vichara* generally has alternate meanings of "pondering, deliberation, consideration, reflection, examination, investigation" in the sense of "unbiased examination with a view to arriving at the truth."

And so *Atma Vichara* means "Self-investigation", "Self-scrutiny" or "Self-examination" of the fundamental Consciousness "I am" with a keen focus & intensity. Thus we awaken to *That*.

Methods of "Self-surrender" & "Self-denial" are equivalent, so long as Individuality, Ego is *erased*.

*It is not that you become That, as if you had the power to break off from it & return to it at some later date, but, rather, That, the Absolute, is the solitary Existence always, & That is what you are. This is true to such an extent that you are not a part of it, nor is it a part of you, but rather the Self is the Absolute, & the Absolute is the Self; the Absolute is not other, & the Self is not other.* Master Nome

### Tat Tvam Asi, That You Are

To abide in identity with this Reality known as Brahman, the vast Absolute, you must know yourself. "Tat Tvam Asi", the Mahavakya, [great proclamation] of the Upanishads about you & this Absolute Reality, or God, Brahman, "That You Are." Therefore, know yourself. If you know yourself, you know the Absolute, & what you know is what you are.

*The Teaching is that of perpetual Truth, for Reality does not have an alternative. All Peace, Happiness, & Freedom is inherent in this Reality known as Brahman, the vast Absolute, which is neither an object nor an individual. The only way to realize it is to abide in identity with it.* Master Nome

### Essence Of The Teaching

Non-Duality is the Essence of the Teaching, & also the source of the Teaching, & each one who comprehends the Teaching. All these are one & the same thing. The same is imperturbable Peace & Ananda, Bliss, the Happiness that leaves nothing else to be desired. The same is that immense Freedom, Moksa, or Liberation from all of the imagined Bondage, Freedom which does not depend upon objects, situations, events, or conditions of any kind.

### Being as Consciousness – Nome comments

*"That should be known as Self Realization in which no alternative is possible, in which there is just one infinite, unconditioned, eternal, homogeneous, formless Self, which is not the cause of anything which is not the effect of any thing else, in which there is nothing else, but which is infinite, with no division, no separation, & which has no parts within it. It is absolute & not in relation to anything else, but just is as it is. As for anything else, it also is just the same Absolute. To realize this is very simple. It is simpler than even a thought. It is simpler than the idea of "I". That divine simplicity lies where you are alone with no "I" to disturb you."* Master Nome

Embellishing comment on the text is impossible in this case. More to the point this time is the issue of realizing the above directly within oneself. To rest in the superficial "I", for just an instant, & then sink as Consciousness, with full intensity, in toward the True Self & abide there peacefully brings effortless Self-Realization in short or long order. Whatever the time, whatever the effort – it's worth it.

The quote itself is one of the most complete & insightful definitions of Self-Realization to be found anywhere, in any language.

More spontaneous, deep comments by a World Teacher.

*"The bodies here do not make for a multiplicity of selves. The idea of "others" exists only in one's Mind, as does the entire world. Trace this Mind to its source. From where do its ideas originate ? You will find they originate from a sense of "I" which is integral to every one of its ideas. Inquire further to see the core, or nature of this "I". You will find its real "I"– nature, the non-ego state."* Master Nome



### Reality 114

#### Others

Hardly anything is taken for granted more than all the "others" here with us – friends. Relatives, associates, people on the street & where we work. What ? Nobody here but us chickens ? [*an old cliché from a song title, an Our Gang phrase spoken by a racial stereotype kid hiding in a chicken coop, & a turn-of-the-century racial magazine parody long before that*]

All Perception & Conception is thought in an unreal Mind, & that goes for our own Body & all the "others". Oh, we are real & so are they all – but as One Consciousness – not as separate bodies housing separate individuals. If there was a Mind, an empty Container with no form, no boundaries, it would be like a 3-D graph-space with thoughts, somehow floating in the Coordinate Space. It is like a Coordinate Space in that each thought is defined with reference to a central Origin, somewhat as on a graph. Every indefinable thought has supposed meaning, only with reference to that Origin which is Ego. Like this metaphor, or with whatever other theory or nature that a Mind is supposed to have, can any such concept actually be Real ?



Penetrating deeply with Self-Inquiry, abide in "*the core, or nature of this "I" ... its real "I" – nature, the non-ego state*" – the Absolute Non-Dual Self.

### Being as Consciousness – some Master Nome comments

Spontaneous, off-the-cuff comments by a "World Teacher" [*even if not so widely recognized as such in his / her lifetime*] – in response to questions in Satsang, are typically very deep.

*" If you deeply, penetratingly inquire within yourself "Who am I ?" you find that you cannot possibly be a body; nor can you be an individualized or separated Mind; nor can you be the idea of "I" which is just an idea & not your essential Being, or the quintessential*

*Consciousness."*

Master Nome

This perfect summary warrants word-for-word adherence. Examined carefully, without "body-image" prejudice, [*typically stronger when the Body is self-appraised as especially beautiful, or the opposite*], that trillion-cell, dying sack of unlikely atoms belongs in a zoo or biology lab more than in the center of your Mind as one's actual Identity. Can I really be this salt-water bag, jammed with muscle-meat & neurons ? Where is my actual self in all that mess ? Where was that Body a hundred years ago ? Where will it be a hundred years from now ? If this Consciousness began decades ago, then how ? How do wet neurons "know", how do they seem to think ? Will I really soon disappear ? Or could there really be some individual "soul" transported to some fairy-tale Purgatory jail-house, or worse ? Who makes this stuff up ?

How about some "Mind" that is a supposedly invisible, individual *ghost* that generates unsubstantial thoughts, each lasting for an instant, none with any way to contact other thoughts or some *objective* outer entities ? Materialist nerve-soup theories are just as flimsy. Am I what I think ? What is a Mind anyway ?

Then there's that instantaneous notion "I", the reference for each & every thought – good/bad for "me", close/far from "me", & so on. Some inner certainty of Existence is doubtless. But what constitutes any actual self that "I" could refer to ? Can "I" be anything *objective* at all, or must it not be point to a pure *Subjectivity* that must be Formless, without boundary or separation, & not-individualized ? As for the true Universal, Non-Dual "I", what does it "do", how does it "be" ? Find "I" to be Pure Consciousness.

### Already the Self

Reality is Infinite & no kind of *Object* or Individual. Reality realizes itself & knows itself. Reality is itself the Teaching & the Source of the Teaching, as well as that which comprehends the Teaching & is already Liberated. All things, the only thing, is the same thing, & that is yourself. The Teaching does not have an alternative, for such would be unreal, would be nothing.

The Realization, or Knowledge, regarding this Truth is imperturbable Peace, as Existence, or real Being, itself. Declared to be the highest Joy, *Ananda*, Bliss, the Happiness of Freedom, *Moksha* is complete. The imagined Bondage of Individuality has no place, not even a ghost-like existence Brahman, the vast Absolute.

Abiding as what/who I am naturally & effortlessly is Self-Realization. Seeking what/who I am & getting to know the innermost Self with all due effort is Self-Inquiry. Continue until the latter is found to be the former.

*When attachment to material things is removed, the attachment of the Mind also vanishes. Those who have got rid of their attachment of Mind become one with That which is motionless. They become Liberated.*  
- Ramana Maharshi

*By Non-attachment there is Freedom from Delusion; from Freedom from Delusion, there is the immutable Truth; from the immutable Truth there is Liberation.*  
Shankara

*Your greatest glory [the Self] lies where you [Ego] cease to exist.*  
- Ramana Maharshi

*Where you cease to exist, real Existence is self-revealed.*  
- Master Nome



## Reality 115

All the *objects* of knowledge change. All that are described as “mine” & Ego, also cannot illumine themselves, nor can they illumine each other. The Self is different from all that are described as “mine”

& Ego. The Self is the unchanging, illuminating Consciousness. This Consciousness is truly one's only Identity. Therefore, there can never truly be Bondage.

One Non-Dual Self alone is. The one Non-Dual Self is the undivided Consciousness. This is the only Knower in all. There are not different kinds of Knowers, such as higher & lower knowers. The Minds of all are pervaded by the one Consciousness within, which is the Self. This is the "I" of all. So there is no one else who knows, or who does not know. The "I" is truly the Absolute, *Brahman*, all-knowing & all-pervading.

This "I" pervades & illumines the Mind. An the Mind pervades & illumines all things ever experienced. Thus this "I" is the illuminator & pervader of all. This Self is the Witness of all *objects* of the Mind. These mental *objects* are subtle thoughts & also all the *objects* conceived as external as well. This includes being the Witness of all other Minds conceived as existing within the Mind. Thus the Self is the Witness of all.

The Mind cannot conceive the Self, yet the Mind has no existence apart from the Self. The Self can neither be accepted, nor rejected by any of the Minds. That which cannot be accepted or rejected by the Mind is *Brahman*. That is truly the "I". *Brahman* & the Self are One.

The Truth regarding the Self is that it is of the nature of Being-Consciousness-Bliss, & there is nothing other than the Self. The Self is 1-w/o-a-2<sup>nd</sup>, without anything other. In the *Ribhu Gita*, experience is described as composed of 5 parts: Being, Consciousness, Bliss, Name & Form. The same *Gita* says that the first 3 pertain to Reality, & the last 2 pertain to utter Illusion. The Reality is *Being-Consciousness - Bliss*, while that which is Illusion is Name & Form. Illusion signifies something actually nonexistent, something that is not.

What is meant by Name & Form ? Form refers to everything perceived through the Senses. Name refers to all that is Formulated in ideas, anything of a mental character.

To those who are wisely meditating & thus recognizing that the World exists only in the Mind & nowhere else, we often say that the Truth is Formless. This statement pertains to both Name & Form. Everything perceivable & conceivable is not the Self & so such is not the actual Truth.

*Being-Consciousness-Bliss* is said to be Truth. Being is non-objective. It has no Form, is qualityless & attributeless, & *That* which ever is. The Self, *Being* is *Consciousness* but not mere thought-Form & not mere sensation. The Self is Bliss but not a mere mode of Mind or emotion, not something that depends on an outer cause or set of conditions, & not something that happens in Time. The Self is Bliss that is that is simultaneous & identical with *Being*, which the ever-present Consciousness.

In the book, *Who am I ?*, the Maharshi points out this fact regarding the Self. At the commencement of the text, after describing the negation of every kind of mis-identification — starting with the Body, including *Prana* or Life Energy, & proceeding to the Mind & all else — he says, "*The Awareness that remains is of the nature of Being-Consciousness-Bliss.*" That is, it is not individualized, it is not embodied, & it is not of Name & Form. *That Awareness* is the Formless, attributeless, eternal Truth, & that is the real nature of the Self, which is who you are. It is this that you experience if you deeply Inquire within yourself, "*Who am I ?*"

The *Upanishads*. also speak of the Self as *Sat-Chit-Ananda, Being-Consciousness-Bliss*. The same Upanishads also refer to it as *Truth-Knowledge-Infinity* [*Satyam Jnanam Anantam – both comparable to Satyam Shiva Sundarum, the True, the Good, the Beautiful*].

*Truth-Knowledge-Infinity*. *Truth* is what *is*, & *Truth* is something that *always is*. To find the *Truth*, look to that which is ever existent, which is something without Birth or Death, Creation or Destruction. When you Inquire within yourself to know *Truth*, you are looking for that which actually *is*. *Truth*, or *Reality*, is that which *is* & which is *ever-existent* & which must be changelessly so. If it is not ever-existent, it would be true at one time & false at another. And *Truth* cannot be false at any time. What *Truth* is, always is. If it would change in the least degree, it would be a "truth" that forms admixtures with what is false. If though, what you find is *True*, it never mixes with anything else, because of its invariable nature & because there is nothing else for it to mix with, for the *Real* is, & the *unreal* is not. The *Real* will not mix with the *unreal*. If you apply this *Knowledge* to yourself in searching for the actual experiential *Realization* of the *Truth* within you, you will understand what is meant by "1-w/o-a-2<sup>nd</sup>," "*Non – Duality*," & "*there has never been anything else*." You will understand why the ancients said, "*Brahman alone is*." *Brahman* means vast *Absolute Truth*. You will understand why the ancients said "*All this is only Brahman*," "*There is nothing but Brahman*" & so forth.

*Truth-Knowledge-Infinity*. The 1<sup>st</sup> term is *Truth*, & the 2<sup>nd</sup> is *Knowledge*. It is a basic, spiritual fact, which can be discerned by anyone who is introspective, that *Ignorance* alone is the cause of *Bondage* & its consequent *Suffering*.



### Reality 116

The basic premise of Non-Duality is that the Absolute exists & that the Absolute is identical with oneself. Therefore, Self-Knowledge is equated with the Realization of the Absolute. The basic premise of spiritual practice is that one knows that the Absolute exists & that realizing it is of utmost importance.

This realization is Self-Realization. What is needed For this Self-Knowledge, or Realization, is the relinquishment of the assumptions, or concepts, that yield the illusion of Bondage &, thus, Suffering. Knowledge of one's real Being as it is yields enduring freedom & peace. The true Self transcends the limitations of any kind of individuality, time, birth & death. It is impersonal & not confined to any Body or Individual.

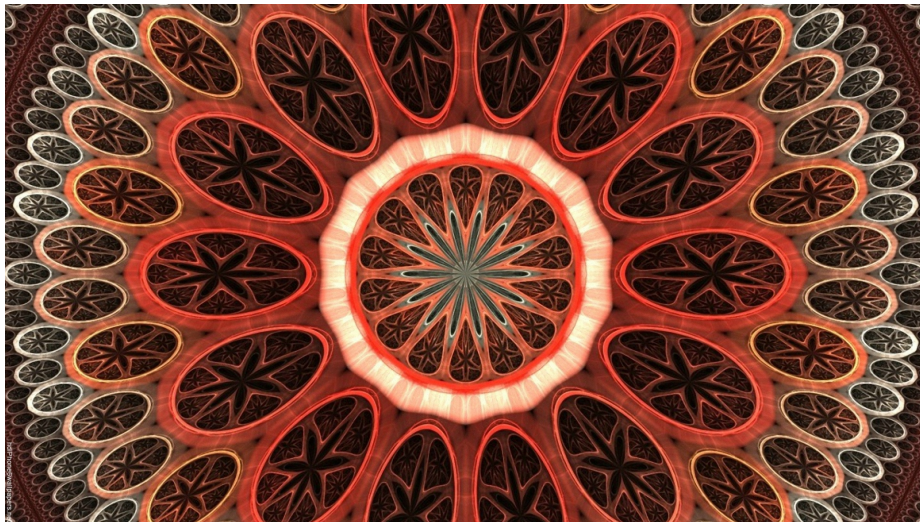
One's approach to one's spirituality, Meditation, & this Knowledge is of paramount importance, for the approach very much determines the experience. How one views anything determines how it appears to him. Clarification of one's understanding of oneself causes one to arrive at Self-Knowledge. To know this as so is itself the dawning of knowledge. Deep Meditation dissolves the Ego, Ignorance, & Bondage



of the one who ardently meditates. Self-Inquiry within oneself to know oneself reveals the true Self to be limitless Consciousness, Absolute Being, & unconditioned Bliss. This is one's very Existence.

One should continue meditating on the teachings of Self-Knowledge by the practice of Self-Inquiry until one conclusively realizes the Self & abides without the least trace of Ignorance or Bondage. Listening, reflection, & deep meditation [*shravana, manana nididhyasana*] are said to constitute ways of practicing Knowledge. Inquiring “*Who am I ?*”, knowing oneself free of mis-identification, & steady abidance as the Self always are the inner experiences of these.

On the path of Self-Knowledge "Discrimination" signifies ability to discern what is true & also implies the ability to determine the false or unreal. or ullu.:1|. By so discerning, or discriminating one pursues Truth to realize it & destroys the dream of Illusion or Ignorance. Ignorance creates suffering. What destroys Ignorance reveals blissful Freedom, or Liberation. Ignorance is destroyed when one discerns that it is, indeed, Ignorance & not the Truth. Ignorance exists & is binding only if one conjures it up & believes it. If by Discrimination, one discerns its unreality, or false nature, it no longer binds & ceases to exist. In its place is found real Knowledge, which is Knowledge of the Reality itself As one, wishing to arrive somewhere, needs to 1<sup>st</sup> know where it is that he wishes to go & how to proceed to there, so, too, one needs to recognize that the place of arrival, which is the highest Truth, the means to arrive, which is knowledge, & the traveler, which is oneself are all in the same place, of the same nature, & are, indeed, the very same thing.



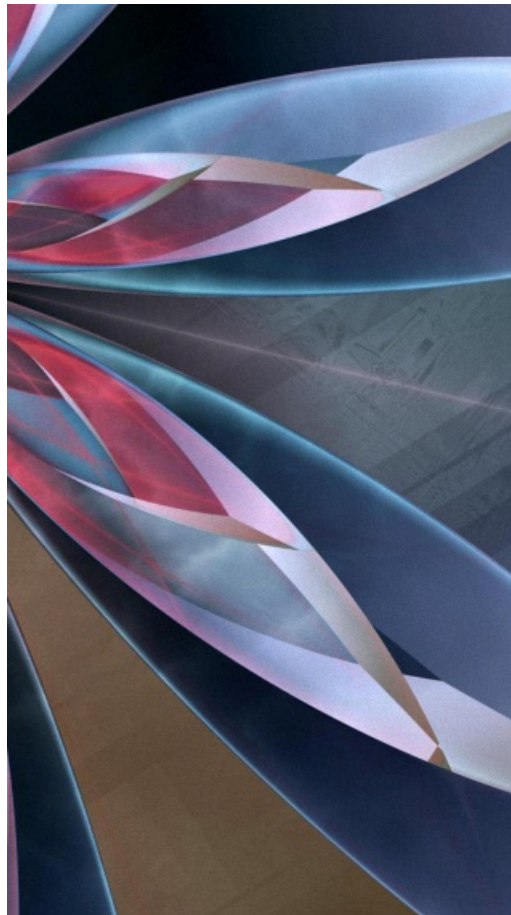
### Reality 117

Regardless of what names are given to the Supreme, regardless of what symbols are used, & what practices are utilized, there are certain views that are assumed around which all these names, etc. revolve. These understandings, views, or beliefs pertain to the Absolute, the Self, & what is regarded as Real, which in many cases will be the World or worlds. The great sage, Adi Shankara, observed that one can hold any of 4 views. One can adhere to an Un-Qualified Duality [UQD] view. This means sheer Duality without any exception.

On the other hand, one can possess a view of Qualified Duality [QD]. This is a belief in Duality with some exceptions. Alternately, one may hold a view of Qualified Non-Duality [QND], that is, some Non-Duality while retaining some exceptions or Non-Duality. Or one can embrace pure, Un-Qualified

Non-Duality [UQND]. The view to which one adheres will determine what kinds of spiritual practices are engaged in & how they are practiced. These are not only basic views, forming one's beliefs, determining the manner of practice & the resultant experiences, but also represent degrees of depth, or height, of spiritual experience. Each succeeding one is more of the Truth, less of the Ego, more of Liberation, less of Bondage, more of Knowledge, & less of unexamined Ignorance.

In one's spiritual aspiration, one necessarily has a view of what the Absolute is, be it a set of ideas or a result of inner experience. The deeper the experience, the more transcendent of notions it is & the more Non-Dual it is. An Un-Qualified Duality [UQD] view asserts that the Absolute is one thing & oneself another. There is a God, by whatever name called, & there is a separate soul, by whatever name called, & these are regarded as different in every respect. Though there may be similarities, such as both lasting forever, they are regarded as different as 2 distinct Objects, as different as an elephant & a king, as in the *Puranic* story of the sage, Ribhu, & his disciple, Nidagha. With such an approach, one practices to establish some relation to the Supreme, the Lord, but there is no union or merger. Even in a heavenly realm, the distinction still persists.



## Reality 118

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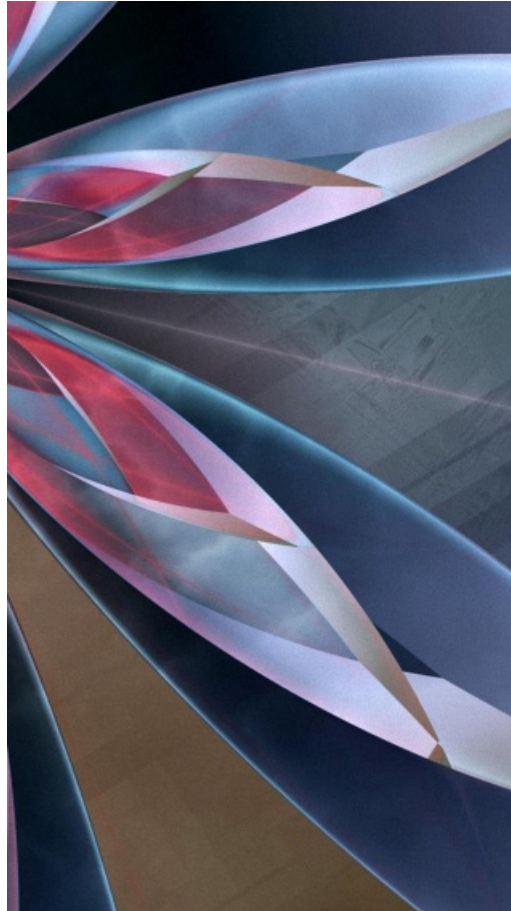
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In Duality, the Absolute is viewed as if with all the qualities of a person, but on a grander scale, distinct from all others. A Qualified Non-Duality [QND] view supposes the Absolute to be one thing & oneself another, but there is some sameness due to relation. The Absolute may be regarded as one's source, just as a spark has fire as its source, but it is not regarded as the same as the fire itself. The Absolute may be regarded as something to which one will eventually return, but it is not regarded as the same as one's own state now or as one's nature. With such a view, spiritual practice is to maintain a relation to the Absolute with the knowledge that one was once part of that limitless Being & one may return to it, but, for now, one must seek to deepen one's relation to that God. The Supreme is viewed as similar to a person, yet on a grander scale, but which has left its mark, spark, or a trace of itself in the individual. With Qualified Duality [QD] as one's view, spiritual practice aims at the strengthening of the relation with the Lord, the Supreme.

The view of Qualified Non-Duality [QND] is that the Absolute is of the same nature as oneself, one's self being of the same nature as it, though there are distinctions, such as a difference in vastness, steadiness of experience, & such. It is said to be as a glass of water & the ocean. They both are water, the same thing, yet they are not the same. One's understanding can extend to the point of viewing the Absolute as a background of All, or as a substrate of all, as that from which everything arises & to which all will return, & even as that which pervades everyone & everything with a distinction between the pervader & the pervaded. There can be experience of union, but this will be followed by separation again, though there can be a memory of the union while differentiation resumes. The individual experiencer remains, for whom all else arises, who thinks, who feels, who acts, & such. With the view of Qualified Non-Duality [QND], spiritual practice will be one of attempting merger or union. The Absolute is viewed more impersonally, as a greater intelligence or as some all-pervading presence.

In pure, or Un-Qualified Duality [UQD], the Absolute is the Self, & the Self is the Absolute. There is no other Absolute & no other self. They are forever indivisible. Union is ever the reality, or it may be

said there is never a division at any time. All differentiation is regarded as the misperception of a *Rope* to be a *Snake*; it is purely Ignorance, or imagination, & never real at anytime. There is no individuality, & the ego-death or destruction of that ignorant ego-assumption, with its concomitant ideas of all else, is by Knowledge. The practice is one of Knowledge, the prime method of which is Self-inquiry, the finding of the answer within oneself to the introspective question, “Who am I ?”



### Reality 119

Knowledge, itself is the path, or the means of spiritual practice, & the method of meditation is Self-Inquiry. In Non-Duality, the aim of the reception & absorption of spiritual instruction is the Knowledge of “*That thou art*,” as the Upanishad declares. In Non-Duality, the Absolute is known as Existence itself, or as Consciousness, itself Meditations on the substrate, the background, the all-pervading One, & such are understood as steps & not the final Reality. Reality, itself, is immutable, forever indivisible, always present, & *without-a-2<sup>nd</sup>* or anything other.

The view of oneself may be a collection of mis-identifications, or it may be actual Knowledge of oneself. The deeper, or higher, the view, the more Non-Dual it will be. It is Duality when one’s identity, the “self” is regarded as an individual soul encased within a Body. It will thus be always less than & different from God. Even after Death, there will be a soul with another kind of Body. even if it be more subtle. Because of mis-identification, all the activities of the Mind & Body are regarded as one’s own, & the existence of the Ego is unquestioned. Yet one dedicates these activities in service to God according to His will, thus attenuating the influence of Egotism.

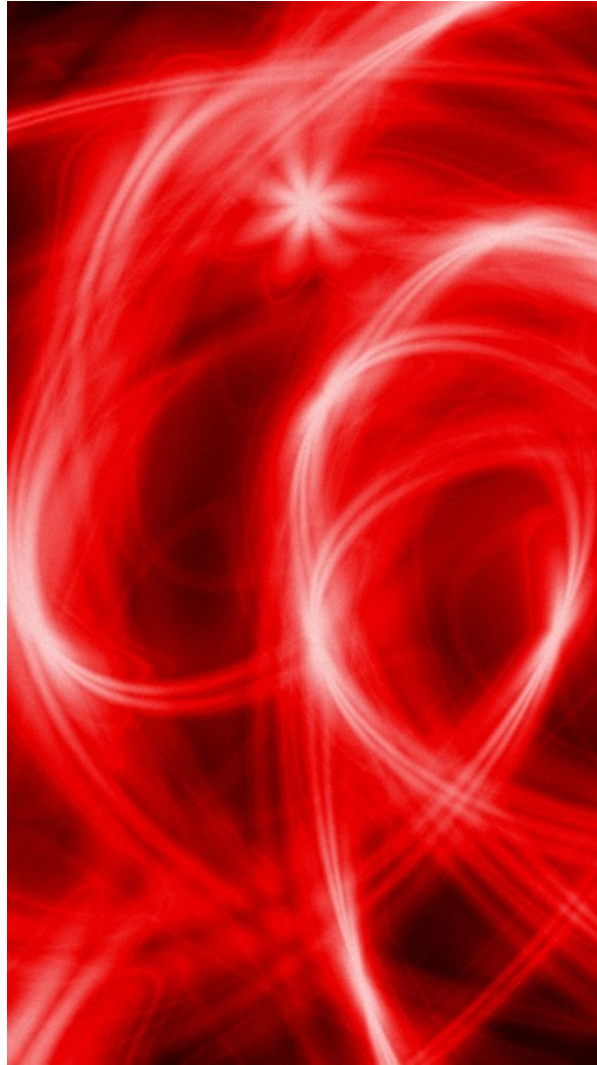
In Qualified Duality [QD], the self is regarded as an individual soul with a spark of the divine within it. The soul should be guided by that spark. There is identity with all the activities of the Body & Mind & no real questioning of the existence of the Ego, but the inner divinity can guide these in addition to the will of God in an outer way.

In Qualified Non-Duality [QND], the "self" is regarded as the experiencer. This may be as a sensing entity or as a mental entity. Even as a sensing entity, the emphasis will still be on the awareness incorporated in the sensory experience, because anything spiritual presumes one is not identifying as a mere Body seeking mere sensory things. If there is merger, the experiencer remains or returns as the "ongoing reality" & the higher experience is regarded as that which comes & goes. The attributes of the Ego may be questioned or released, such as aspects of the Mind or tendencies of thought, but the Ego itself or Individuality, is not actually inquired into. The Individual is the one who is attempting to combine the higher experiences with the retained belief of a manifest World, which is perceived, or conceived, by a process of mis-identification.

In Qualified pure Non-Duality [UQND], the Self is known to be pure, Formless Being-Consciousness-Bliss, with no Individuality at all, & not defined by a Mind or a Body. It is not a "self" or a "soul", but the Non-Dual Self, without limit, definition, or form. It is the Reality, without coming or going, without Birth or Death. It is utterly impersonal & attributeless. The Non-Dual practice is that of singular Self-Inquiry to know the Self; not the Self in relation to anything else, but to know it as it is free of mis-identification. The Self is free of Subject & Object, & the Knowledge of the Self is non-objective. Hence, it is Self-Knowledge in which the Knower & the known are the same. One practices Self-inquiry so as to abide in steady Knowledge of the Self.

In Un-Qualified Duality [UQD], Qualified Duality [QD], & Qualified Non-Duality [QND], Knowledge becomes increasingly important. In Un-Qualified Non-Duality [UQND], Knowledge is of paramount importance for Knowledge alone destroys Ignorance, & what one seeks is to experience Reality as it is. To the degree that there is an increase of Knowledge of the Self, even accidentally, to that degree is spiritual advancement occurring in any spiritual practice undertaken with any view.





### Reality 120

In Non-Duality, since the Absolute & one's Self are identical, it is all-important to realize the Self. Since the Self is the Reality, which ever is, & all differentiation is only imagined in Ignorance, the Realization comes by, & is identical with, the Knowledge of the Self, which alone destroys Ignorance. Since it is imperative to know oneself, the practice is that of Self-Inquiry to know the Self. When one recognizes that Non-Duality must be what is true, one takes the path to realize it.

What one regards as real is, or becomes, one's experience. According to the degree of Duality or Non-Duality, what is regarded as real will be different. In all cases, there must be the breaking of attachment to the things of the World, but the depth reached thereafter is different. In Un-Qualified Duality [UQD] the World is regarded as real. It is the creation of the Supreme, God, unless one is an Atheist, in which case it is an accident of matter, but such would not be any spiritual view at all. The World is regarded as external, one seems to dwell in it, & the Supreme seems elsewhere. The determination of Reality is the Senses & the mental cognition of the same. In Duality, God is regarded as one part of Reality, & the Individuals, the World, & God seem as 3 distinct things.

In Qualified Duality [QD], the World is regarded as real & created, but it is the splendor, or manifestation, of the Supreme. Some part of the Supreme manifests its presence in the World in various ways. The World may be viewed as God's "Eternal Play" [*lila*], or as something that is temporarily "arising". The determination of Reality is still the senses & the Mind. The Supreme is seen as one part of the Reality, but it has left its spark, or something of itself in the individuals & in the World.

In Qualified Non-Duality [QND], the World is regarded as real as a projection of the Supreme, as a Dream of God, as a Creation of the Mind, as the Mind's play, as the energy of Consciousness, or as similar to these. The determination of Reality is still with the Senses & the Mind, & the Objective aspect is regarded as existent yet, in nature, more subtle than matter.

Therefore, the Absolute, or the Self, is regarded as only one part of Reality, & not the only reality. In Un-Qualified pure Non-Duality [QND], there is no embodied Individual &, so, no World perceived by the Individual or the Body.



## Reality 121

prior context:

*In Qualified Non-Duality [QND], the World is regarded as real as a projection of the Supreme, as a Dream of God, as a Creation of the Mind, as the Mind's play, as the energy of Consciousness, or as similar to these. The determination of Reality is still with the Senses & the Mind, & the Objective aspect is regarded as existent yet, in nature, more subtle than matter. Therefore, the Absolute, or the Self, is regarded as only one part of Reality, & not the only Reality. In Un-Qualified pure Non-Duality [QND], there is no embodied Individual & so, no World perceived by the Individual or the Body.*

There is no Projection of or Creation by the Absolute, for the Absolute is changeless, without cause or effect. Pure Consciousness, or Being, itself, is alone the means of Knowledge or the determination of Reality, & what is a product of the Senses or the Mind, in any of the 3 States [*Waking, Dream, & Deep Dreamless Sleep*], is known to be mere Imagination. That which is ever-existent is alone regarded as Real.

The very idea of "all else" vanishes due to Self-Inquiry to know Reality, the Self. The Self alone is Real, always, & there are no parts in the Reality. Reality is Indivisible or Non-Dual. The World is only *That*, the Self is only *That*, & the Absolute is, of course, always *That*. There are actually none of these 3 [world, self, Absolute; *jagad, jiva, Para*], but only *That* which never becomes other than its own True Nature. This is known as the Unborn & as the Truth of No-Creation [*ajata vada*]. Though the Teachings of Non-Duality make expedient, beneficial use of the various explanations found in the other views, in order to help a seeker toward Liberation, the final Truth is utter Non-Duality & the essential practice is Self-Inquiry to know oneself.

All of these views concisely mentioned above [*UQD, QD, QND, UQND*] are dependent upon one's view of the Self. The degree of Ignorance or Knowledge regarding the Self determines the experience of all of these. Therefore, one ought to meditate by Self-Inquiry to determine one's True Nature, inquiring within as to "Who am I ?" One's aim should be to liberate oneself from mis-identifications & know the Self as it is. One should be in search of the very *Brahman* that one really always is, even if it seems apparently veiled.

With each sensation or thought that arises, whether it pertains to World, the Body, or the Mind, one should ask oneself, "For who is this ?" The inner answer will naturally be, "It is for me." Thus abandoning the *objective* outlook & thus endowed with truly *inward*-turned Mind, one should then ask, "Who am I ?" Renounce whatever may be an *objective* definition seems to be the "I" & inquire: "Who am I ?"

Sri Ramana Maharshi refers to Self-Realization as the "Natural State" [*sahaja*]. The State of complete Freedom, of complete & indestructible Peace, & of complete inward satisfaction or Joy is the *Natural State*. It is not "natural" for anyone to feel bound, feel agitated, or suffer. This is why when a person feels that way, he or she makes an effort, be it considered worldly or spiritual, to get beyond such Suffering. That effort is an intuition of what is the *Natural State*, True State of the Self.



### Reality 122

Self-Realization has to do with one's very Existence, one's own Consciousness. It is deeply knowing it in the most profound way, in the way *all know that they exist*. You exist & you know that you exist. How? It is not due to just one's Sense Perceptions or one's passing thoughts. How does one know & what is this existence ? The Real State of the Self is Innate. It is not something to be externally attained or acquired. Rather, it is something intrinsic to oneself of the very nature of one's Existence. Even if not known as it is, it is still present. When one realizes the Self, one sees that it is not a new State, but that which is ever-existent; but the imagined Bondage & the Illusion characterized by Suffering are no more.

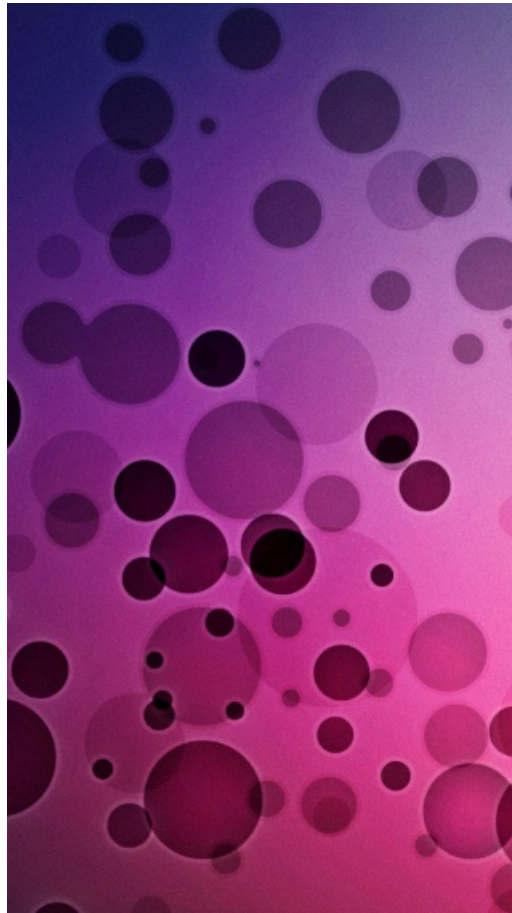
Then, the *Natural State* of the Self is not something that comes & goes, but is always present. In the *Natural State*, one knows oneself as one truly is & does not identify with what is passing, be it the Body, the Sensations, or the ideas & states of the Mind. In Reality, which is ever-existent, one finds real Peace.

The *Natural State* of the Self is Freedom, & Bondage is unnatural. It is deep Happiness, or Bliss, that does not depend on a cause, but is one with Being, experienced directly when it is not overshadowed by the false notions of Ignorance. The Self in its *Natural State*, is free from all thoughts & all objects. This Realization, itself, is effortless. There is no struggle to maintain it, for it is free of Duality. It is not a becoming of anything in addition to the real Existence of the Self.

Self-Inquiry is a finding out what is true about one's True Nature, one's actual Existence. In Non-Duality, that which causes one to suffer, which are the false notions in his own Mind, are regarded as unnatural, not inherent in oneself. Yet something one usually attributes to himself the identity of "*the one who suffers*" is one who believes these notions to be true. What remains when these notions are no more is what is Natural, & what is Natural is something actually present all the time. Self-Inquiry is a precise means of knowing *That*. Self-Inquiry is the Path of true Knowledge. Let there be no inhibition of the effort to know the Absolute Reality, to know the Self. By perseverance, the apparently insuperable is overcome, & the apparently impossible is accomplished.

With honesty & integrity, humbly examining oneself closely, one gains clear, inward Discernment & brings about the destruction of binding tendencies that build up the Illusion of solidity of the Ego. With Detachment from what is transient & unreal, one finds Peace, true Freedom, & inner contentment. By dis-identification from what is transient & what is merely a product of delusive notions, one liberates oneself from all of the Illusion.

The Self is colorless, shapeless, of the nature of Existence-Consciousness, Universal, Uncreated, Eternal, Infinite, beyond Birth & Death, Formless, & Undifferentiated. This is the natural experience of all those who see themselves with the "*Eye*" of true Knowledge, with which those who practice the Self-Inquiry to know the Self become endowed.



Reality 123



Consciousness, without anything appended to it, is the *Natural State* of the Self. Of all one's Ideas & Perceptions, which of them can be said to actually be one's True Nature ? Though one may regard the clearer, more spiritual *ideas* as closer than the cloudier *ideas*, the clearest *ideas* being reflections of something beyond Perception & Conception, none of the *ideas* are actually the Consciousness itself.

Consciousness, which is the nature of the Self transcends all *ideas*. Consciousness is just so & always so. Therefore, to abide in the Natural State of the Self, to know the ever-present nature of Existence & Consciousness, one should inquire to know *What* is ever present without a break & for all time. Such is to be distinguished from *what* "is not always" is not one's *Natural State*. This is because *that* is not actually of one's essential Existence. *What* is not always ? Material things & the World, the Body, Sense Perceptions, thoughts, & the Ego – all these are transient.

Freedom from Delusion is the *Natural State*. Delusion consists of the confusion regarding the Self & the not-Self. All such is a case of mis-identification. It is confusion regarding Existence & an *object*, including the Body, or an Idea, or between Consciousness & a thought, or notion.

Such mis-identification is confusion regarding the *always* & the temporary. It is non-discrimination of the Real & the unreal. Realization is Freedom from Delusion & not a new attainment or acquisition. Freedom is realized by perceiving that the Delusion is but a thin *veneer* of assumptions that can be dissolved because they are false, unreal, & only conceptual – they are not realities.

The Self is always free & unaffected by any Illusion. Self-Inquiry into one's True Nature yields *Abidance* in this *Natural*, Real State. In practice, Self-Inquiry is the dissolution of belief in false definitions attributed to one's identity. Such definitions yield the Delusion of the Self being distinct from the Absolute, of one's Identity being a separate Individual, or Ego-entity. The *relinquishment* of these false definitions, or mis-identifications, is essential in knowing the Self.

Self-Knowledge is deeply *Knowing* the real significance of "I". It is the determination of one's actual Identity. Self-Inquiry consists of *sifting* what is one's Real Identity from what is not actually one's Identity. The Real Identity is infinite Consciousness. One should distinguish the concept of "I" or "I"– notion, & what "I" really is, the Self.

If there is one Self, why should there be this distinguishing in the practice of Self-Inquiry? This Discrimination is only for the purpose of the elimination of the unreal from one's experience. It is neither an end in itself, nor a destruction of anything actually real. Between the Real & the unreal, there is no division, as the Real is that which alone is. And the unreal does not exist at all.

Self-Inquiry involves the Discernment of what is truly the Self & the cessation of the confounding of it with what is unnatural, or not really "I". By Self-Knowledge, one finds that one is not a limited, Individual self; nor are there two "I"-s in the same one being. All the limitations are entirely based on the concept of an Individual, or Ego as one's Identity. One should see the "I" as pervading the limitation, as the root of the limitation, as being falsely strengthened by adherence to the limitation, as the *thread* running through the core of the limitation, & as the *thread* tying all the limitations together into a *pseudo-self*.

The vicious circle of limitations so conceived & the Ego form *Samsara*. One should perceive that there is an unmodified Absolute Self & then inquire to realize such as one's true Identity. There is only one real Self, whether called the "*Supreme Self*," the "*true Self*," the "*Absolute*," or just simply "*the Self*".

The Self is unmodified Existence. The supposed "other self" is called "Ego," "Mind," "Individual," "Soul," etc. Ramana Maharshi refers to the Ego as the "I"–thought, "I"–notion, "I"–mode, or "*aham vritti*". If "I" is apparently modified into, or defined as something it is not, the resultant view is the "I"–notion or Ego. Though the Self is Formless Being & Infinite Consciousness, to conceive of an *idea* of Individuality, is the "I"–thought or "*aham vritti*". This is not the production of another. It is only an assumption that proves to be false upon Self-Inquiry. Finding its unreality is the true significance of "Ego-death".



### Reality 124

The "I"–notion, which is the cause of Bondage & Suffering, comes & goes. It is always associated with Form, gross or subtle. All forms are transient & are actually unreal. The forms should, by thorough Self-Inquiry, be determined as not truly "I". The "I" itself depends on Delusions of Form in order to appear, for it has no form of its own. The Real "I" or the Self, is free, happy within, & of a forever unblemished perfection. The Self always abides, is Formless, & is non–dependent on any Form, gross or subtle, non–dependent on the Body or the Mind. Self-Realization is *Abidance* as the "I"–less Self. Self-Inquiry is the pursuit of Identity, of "I", *to its core*.

If one sees only the surface, one assumes a limited "I". If one assumes a limited "I" one attaches oneself to superficial forms. If one pursues *to the core*, one finds the limitless "I". If one looks from the limitless Self, one is free & at Peace.

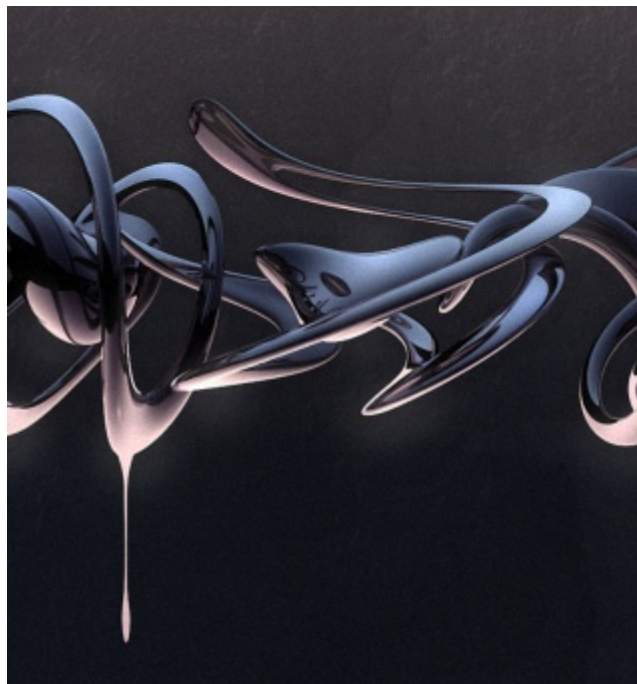
Self-Knowledge starts with one's attempt to know the Truth. Self-Knowledge is the very substance, or means, of spiritual practice. At the end, spiritual practice is absorbed in, or shines as, the Truth itself. In the Teachings given by Ramana Maharshi & other wise Sages, Knowledge is pre-eminent. It is the way to destroy Ignorance & all its attendant Bondage & Suffering. Knowledge is the destruction, or *transcendence*, of the Duality of Ignorance, & it is the elimination of multiple states for Consciousness.

That is, Knowledge reveals Consciousness pure as it is, free of differences & Duality. Knowledge is the precise clarity of understanding *what one really is*. Knowledge is transcendent of all thought. Knowledge is experienced as the means to dissolve Ignorance. And then Knowledge itself is abandoned in pure Consciousness. That is, the Path of Knowledge becomes Self-Knowledge, which is one with Existence.

Knowledge alone destroys Ignorance. Only Self-Knowledge avoids fall into the 4 dualistic approaches to practice & Realization, namely: *Production, Acquisition, Transformation, & Purification*. Self-Knowledge is the actual experience of the Spiritual Practice or Path. Self-Knowledge is the depth of Self-Inquiry & is the actual Knowledge experienced of any advancing on a Path of Knowledge.

Self-Inquiry does not fall into any of the Dualities, inherent in those 4 approaches [*Production, Acquisition, Transformation, & Purification*], that are dualisms that one is trying to transcend. The liberating aspect of any spiritual experience ever has lies in the "*Knowledge-essence*".

Self-Knowledge can be with or without its mental & physical surroundings. Self-Knowledge is the essential *key*, the real substance, of profound spiritual experience. Only Self-Knowledge deals with the ever-present Reality, which is not in Time or Space & such. Self-Knowledge brings about the cessation of ignorant views, such as that "*the World is real*", or "*I-am-the-Body*" or "*I-am the-Mind*" or "*I-am an Ego-entity*."



Though one may engage in spiritual *activities* that can assist him, the Knowledge, itself is not a physical *action*. Though *speaking* about spiritual things is very beneficial, the Knowledge, itself is not a *verbal* activity. Though using the *Mind* in a spiritual manner is excellent for spiritual practice, the highest Knowledge, itself, is not a *mental* activity.

The deepening of Knowledge by Self-Inquiry is the essential spiritual practice. Rather than a “*doing*”, deep Self-Inquiry is a “*knowing*”. Self-Inquiry is not a set way of thinking, but a rather the deepening understanding of *who one is*, free from one’s thoughts. This is what makes Self-Inquiry unlimited in its efficacy toward the elimination of mis-identifications & erroneous concepts.

Certainty of Knowledge is attained with the coincidence of the 4 *Proofs of Vedanta*: (1) the revelation of the most ancient *Scriptures*; (2) the tradition of more recent *Teachings* as heard from realized Sages; (3) discerning reason inclusive of *Self-Inquiry*, & (4) *Direct Experience*. When all 4 coincide, one’s Knowledge, or experience, is on solid ground & is of the Impersonal, Eternal Truth.

Self-Knowledge is Freedom from Attachment, as well as from mis-identification. Mis-identification is the confounding of the Self with an *idea*. If the Self is confounded with the *concept of "I"*, an Ego appears. If Consciousness is confounded with a thought, a separate Mind appears. When Existence-Consciousness is confounded with the Body, the sense of being an embodied *being* appears. When the same confusion occurs between the Bliss of the Self & objects, attachment appears.

Attachment is a mistake regarding the source of Happiness, Peace, & such. Attachment is always a feeling of dependence on *something* or *someone else* for the Happiness, Peace, etc. Those are actually of one’s own True Self. Attachment can manifest as *craving* or as *aversion*, as the *desire* for something to be or the *fear* that it will not be.

Attachment, or dependence on what is *external* is in either case the same. Discerning the cause of the Attachment, one can see that what one actually desires is always an *inner* State. Attachment is a Superimposition of objects & such on Bliss. Or it may be regarded as the projection of Happiness outwardly on the objects & such. Detachment results from clear Discernment of the *inner* State desired & the Source of that *inner* State, which can only be the Bliss of the Self.

Superimposition is the confounding of the not-Self with the Self, the unreal with the Real. Specifically, it is imagining the attributes of the unreal, or the not-Self to be those of the Real Self. The unreal is superimposed upon Reality, not upon nothing. There is real Existence, which is infinite, eternal, & formless. That is the Self. In Ignorance, one superimposes Form, the transient, & the limited upon it. Thus, Ignorance yields Bondage & Suffering. Knowledge liberates one from Suffering & Bondage by destroying Ignorance, like light “destroying” darkness, revealing its insubstantiality, unreality, or nonexistence.

The *attributes* of the World, the Body, the Senses, & thought or the Mind are superimposed on the Self the Reality. So is also the Ego-“I”. Self-Inquiry removes this Superimposition, this mis-identification, thus revealing Knowledge. Self-Inquiry is the Discernment that what is not the Self, the unreal, is not the Self, is unreal. This Discernment leaves the *residuum* of true Existence-Consciousness-Bliss self-revealed.

If what is passing, arising & ceasing, appearing & disappearing, seems Real or to be oneself, this is the *transient* superimposed on the Eternal. If what is *objective*, the Known, seems to be Real or oneself, this is Superimposition of the *objective* upon the *Subjective*, the inert upon Consciousness itself.

If something *produced* by sensations or thoughts, & not present otherwise, seems to be real or oneself, this is Superimposition of the *produced*, or an effect, upon the Innate. If something acquired that one does not have always, for all time, which can be lost, if this seems to be Real or oneself, this is, again, Superimposition of the fleeting upon the Eternal, the accidental upon the Innate.

If *that* which is just the effect or transformation of some other unreal thing, such as repetitive thoughts – these constitute that unreal *condition* or *mode* of Mind. Mind, or the Body & the Senses give a particular sensation or the idea of seemingly bodily location of the Self. If these seem to be Real or oneself, this is Superimposition of Birth upon the Unborn, the *created* upon the Uncreated. However, to know such Superimposition as such, & not as the permanent, real, actual, interior identity – this dissolves the Superimposition, as Ignorance vanishes in Knowledge.



## Reality 126

He who is under the influence of Superimposition of the Body on the Self, which is actually of the nature of Existence-Consciousness – he feels that he is the Body, that he is born, dying, & such; that he is of such a size or appearance; that he acts, he is well or sick, afflicted by Pleasure & Pain; that he is entrapped within the Body, & that he is endowed with a Body & its characteristics. He who attains Liberation from all that Superimposition, or Ignorance, by Knowledge. he alone realizes within himself, “*I am bodiless, Unborn, deathless, free & unafflicted, conditionless, attributeless, & locationless.*”



He who is under the influence of Superimposition of the World on the Self, which is actually of the nature of Existence-Consciousness – he feels that the World is real, external, always there, that it holds his Identity, holds his Happiness, that the World is his experience, & that he is affected by whatever occurs in the World.

He who attains Liberation from this Superimposition, or Ignorance, by Knowledge alone realizes within himself, *“There is no World, there is nothing external. The World it is not always there, or it is never really there,”* He realizes: *“I am unaffected & unmoved by the World, my Identity is not of the World, my Happiness is within as the Self, & my experience is that of the Self.”*

He who is under the influence of Superimposition of the Senses on the Self feels that the Truth is something *sensed*. Spiritual experience of Self-Realization will also seem *sensed*. The Senses seem to show him what exists. If the Senses are *pleased*, so is he *pleased*. If the Senses are not *pleased*, so is he not *pleased*.

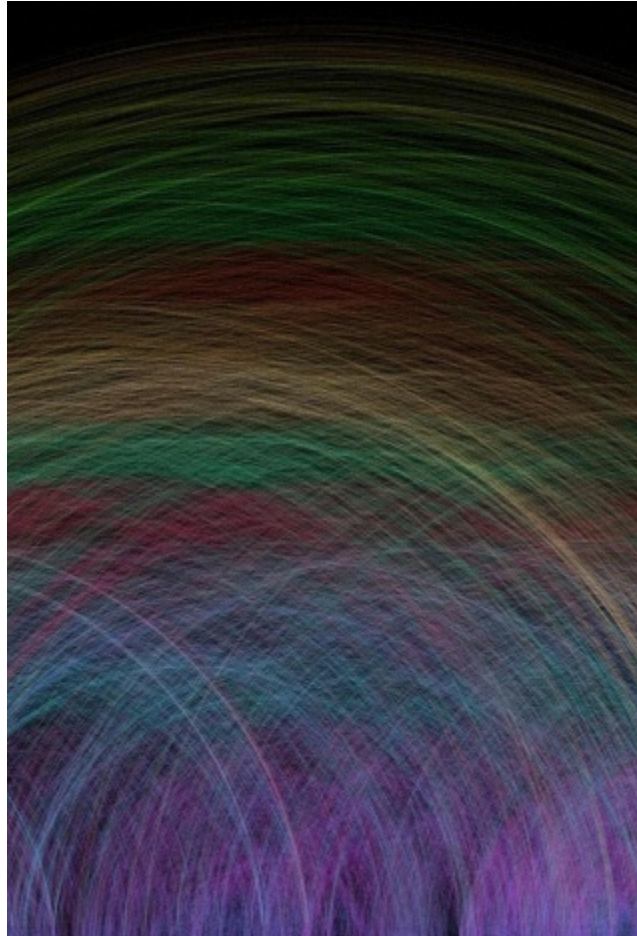
He believes that the illusory *here-&now* of the Sense experience is the Reality. He who attains Liberation from this Superimposition, or Ignorance, by Self-Knowledge alone he realizes within himself, *“Reality is directly known without the Senses as intermediaries, & the Senses can never reveal anything of my real Self.”* He realizes: *“I am blissfully free of & unaffected by the Senses; I am the Eternal & Infinite, & in no way limited to a 'transient' now moment & the 'minuscule Here in Space,”*

He realizes: *“I am beyond all Space & Time, Here & There, Now & Then, & I abide as the Transcendent Self forever.”* He who is under the influence, of Superimposition of thought on the Self, thinks that thought is the determination Of reality. Such is the basic component of Illusion: that one assumes that *“what one thinks is so”*. This Superimposition is the projection of the Reality of Being & the Knowing of Consciousness upon the inert, the insubstantial, & the non-existent. so that the Superimposition produces the notion, *“I know”*.

When this Superimposition is destroyed, one frees oneself of thought & realizes *non-thought* Knowledge. He who attains Liberation from this Superimposition, or Ignorance, by Knowledge alone – he realizes within, *“I am free from thought. Whatever is thought of is not I. I am free from ideas & modes of all kinds. Thoughts describe only other thoughts & not Reality. Thought depends entirely on me, but I never on thought.”*

Thus, he abides blissfully free of all that could ever be conceived. Who can comprehend his state ? The Self alone knows itself. Thus, the connection of Existence-Consciousness-Bliss with what is *objective* results in Attachment to the World & the Senses.

The connection of Existence-Consciousness-Bliss with a form results in mis-identification with the Body. The connection of Existence-Consciousness-Bliss with thought results in mis-identification with the Mind. Such connections are a product of Delusion & can never really be the true Identity or Reality.



### Reality 127

Superimposition of the "I"-notion, or Ego, upon the Self is also delusion. But the Ego depends on the other super-impositions to give it apparent Form. The Real Self with super-impositions appears as if an Ego—"I". However, it is the "I" that possesses all the super-impositions, not the real untouched, immutable Self.

"For whom are all these super-impositions ?" "Who is it that knows ?" Such should be the Self-Inquiry to realize the Existence, the Consciousness, that is attributeless. This Self-Inquiry yields the fruit of Knowledge that is beyond thought, that is non-dependent on thought, that does not require thought to create or sustain it, the Knowledge that is One with Being, the Knowledge that is Consciousness itself, the liberating Knowledge of the Self.

Knowledge & Being are One. This means that the real nature of Knowledge is Consciousness alone. The Knowledge is not something known, not divided between a Knower & something Known or unknown, & not divided into the triple division of Knower, Knowing, & Known. This is Absolute Knowledge.

To realize the Self Consciousness alone, one must distinguish between sensory perception & Consciousness, between thought & Consciousness, & between modes & States of Mind [*Waking, Dream, & Deep Dreamless Sleep*] & Consciousness.

One must comprehend the ever-present nature of Consciousness & perceive that Consciousness never contracts or expands or becomes modified in any other way. What is to be known is its non-*objective*, Timeless, Spaceless, attributeless nature.

For the Realization of the Self, the Self-Inquiry should not be confined to only one mental state. To perceive what is truly the Reality, the Self, then all experience should be considered. If one regards Consciousness as merely the Waking State, one will reduce his view of Consciousness to mere mental & corresponding sensory functions.

Examination of the 3 States [*Waking, Dream, & Deep Dreamless Sleep*] reveals the continuity of Consciousness & its Formless Nature. The Self is revealed to be unembodied & not any mental mode or individual character. All experience depends on, & is composed of, Consciousness, yet Consciousness depends on none & is also thus revealed.

Liberation is not merely a blank mind or lack of sensory experience. When the Senses & thinking stop in Meditation. All notions about the Absolute & the Self are relinquished.

Notions about the Absolute are such as that it is different from oneself, or *objective*. Notions about the Self are such as that it is endowed with rage & misery, that it is changeable, material, embodied, defined by thought, or endowed with Individuality.

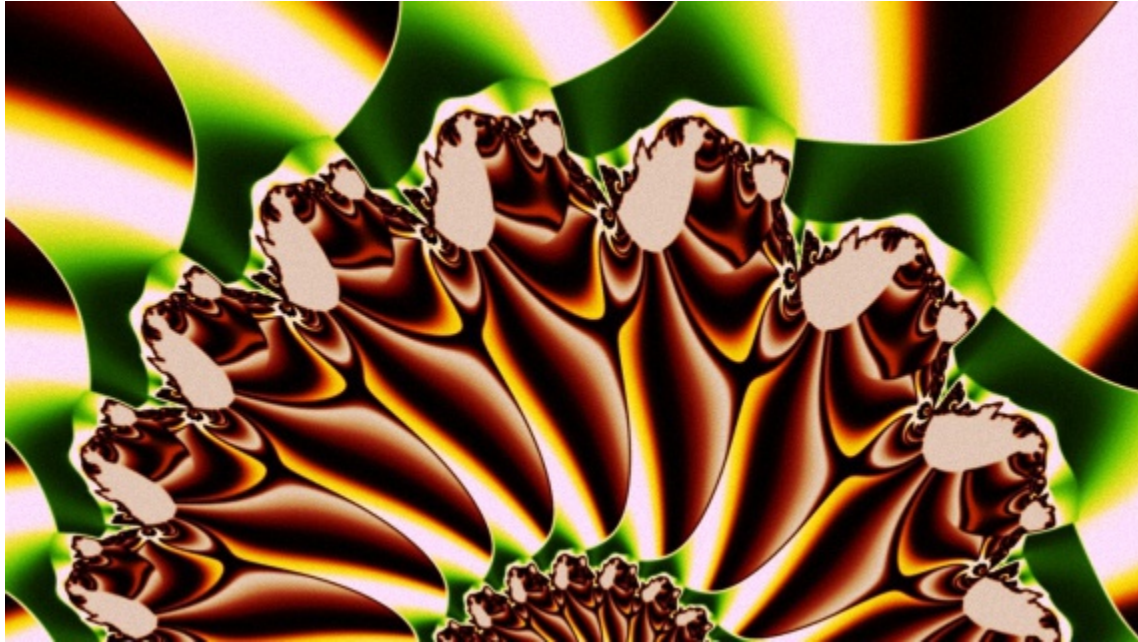
For Knowledge, the super-imposition of *jiva*-hood (concept of Individuality) is removed from *Atman* (the Self) & *Isvara*-hood (idea of the Lord, of God) from *Brahman*. Upon such removal of super-imposition, or Ignorance, one realizes the Identity, as declared in the Upanishad "*Tat tvam asi*, That you are".

Sri Ramana Maharshi revealed in his Teachings, which are most direct & immediate, that if the Self remains undefined, it is Non-Dual & it alone is. Therefore, one should know the Self.

The Knowledge of Reality, which is the Realization of the Self & the Realization of the Absolute, is attained by the direct path of true Knowledge – by liberating oneself from the mis-identification with what is not the Self.

When the real nature of the Ego, considered as the non-Self, is seen, it invariably proves to be non-existent, for it was by mis-identification that it seemed to ever appear. Blissful & eternal is the Real Self.

One should regard as Real only that which has no beginning or end, is ever existent, is ever Transcendent of all that has form,



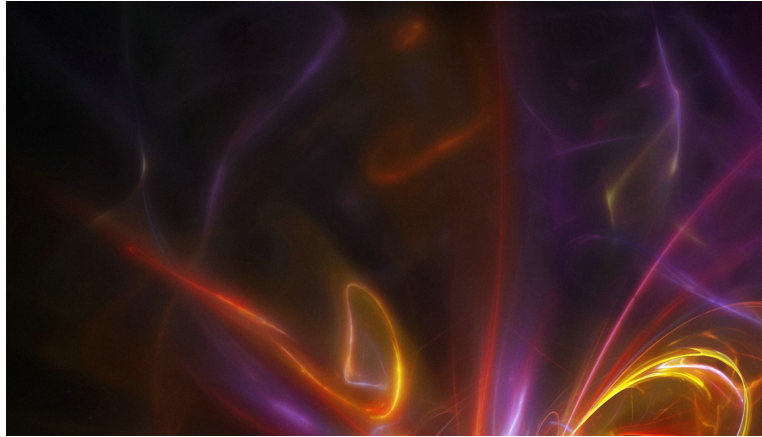
### Reality 128

Knowledge reveals the real abiding place of Happiness. Though to have recognized the presence of Suffering in Life will be desirous of removing it permanently. They will search for an answer in Knowledge & do not expect Happiness to be found in a worldly manner. Such a worldly manner would be as in sensory things or in the moods & emotions of a wavering Mind.

Aspirants who want to be free of desire, who are not content with mere accidental let– ups in Suffering caused by Ignorance, who are in search of spiritual Bliss & Peace. They desire understanding how it is that Happiness shines forth at some times. They yearn to have Happiness abide knowingly & permanently. They understand that the way to accomplish this permanent abidance in Happiness is by Knowledge, & not by any other means. They should determine with certainty the source of Happiness.

Determining the unitary motivation in Life, one becomes free from the idea of multiple motives taking one in multiple directions. Accomplishing this recognition, one concentrates the searching of one's Mind in the direction that is truly *within*. This prompts a yearning for Self-Knowledge & provides the motivation for Self-Inquiry into the Self. The determination about Happiness is by Self-Inquiry into Bliss that leads one into a Self-Inquiry into Existence-Consciousness-Bliss. This is because Existence-Consciousness-Bliss is the Nature of the one Reality, the one Self.

Meditation upon & absorption of the discerning Knowledge regarding the nature of Happiness results in a steadfast motivation for Self-Inquiry to realize the Self. There is also perception of the one motivation behind all kinds of searching, through all kinds of experience. There is Detachment from worldly things & cessation of worldly desire. There results steady access to the inner source of Happiness.



### Reality 129

The Self is in truth perfectly full of Bliss. The imperturbable Peace, the ineffable & complete Happiness is quite beyond any sensation, or mode of mind. This Happiness is pervaded by a silent Knowledge of Eternal, uncreated perfection – this is known as Bliss, *Ananda*. To realize this Bliss as it is, one should comprehend the nature of Happiness, examining it in 3 ways: (1) desire, (2) experience, & the (3) source. By knowing that desire one attains recognition of the basic current underlying all desires, all hopes, & all kinds of experience, be such physical, subtle (*astral*), or mental.

With this recognition of the True Nature of desire, one uses that powerful "current" in an un-diffused manner to abide as the Self. This recognition causes one to become one – pointed in the quest of the Self. By Knowledge of one's experience, one of attains Liberation of the experience of Happiness from the Delusion of limitation of it by form & the ability to experience Bliss directly without delay. One must merge with that which is Bliss itself, free of Duality. If the experience of Happiness is to be full, it must endure. If Happiness is to endure, one must become one with it. By knowing the source of happiness, one becomes & remains completely detached. Detachment is itself Freedom & is blissful. By such Knowledge one is liberated from the external, the inconsequential, & the unreal. One comprehends the reason for Self-Inquiry to know the Self.

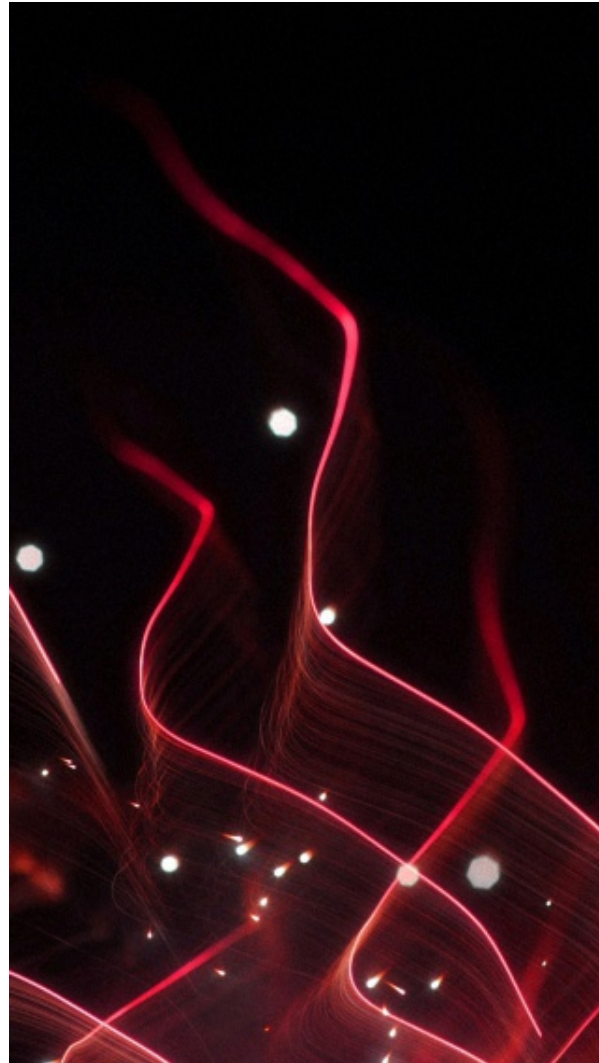
The desire for Happiness comes from deep within. That desire is an intuition that Bliss is one's Natural State. This Bliss includes Peace with no disturbance, Freedom with no bondage, and perfection with nothing incomplete. The source of the desire for Happiness is not from external phenomena of any kind. The desire does not serve from objects, circumstances, other beings, & so on. There is therefore nothing *alluring*. The desire itself is not a bodily sensation. The desire is not particular thoughts, though particular thoughts constituting images in the Mind may appear in the manifestation of the desire. The desire itself is simply the urge from within to be in the Natural State of limitless Bliss. The intensity of the desire is continually surging forth. That Desire cannot be subdued, & the attempt to do so would merely be an unsuccessful one to fulfill the desire. The desire can be fulfilled by Self-Realization which is Abidance as Bliss itself. Bliss is of the very nature of the Self, and not & the Self is truly without any desire. When the Self is not known &, by Delusion, the 1<sup>st</sup> Suffering becomes possible. Then there is the appearance of an "I" & the Natural State seems to be lost. That very Bliss of the Self manifests itself than as the intuition of one's natural, True State & this appears as the desire for Happiness.

The experience of Happiness should be comprehended in Wisdom so that one does not superimpose what is not actually the experience of Happiness upon that Happiness. The Joy felt anywhere, ever, is



the shining of the Self. Yet in Ignorance, such apparent feeling is accompanied by super-imposition of inert, unreal forms upon the experience. When the experience is accompanied by the Delusion of super-imposition of forms, it appears as if momentary, limited & dependent when the experience is without such Delusion, the Self itself shines as vast, unlimited Bliss which is self-existent.

Happiness is always a subjective experience in which the Ego diminishes along with its attendant notions. Thus because the Truth always destroys the Ego & those notions, it is by the Revelation of their unreality that the ultimate Subject is left unconcealed. Self-Inquiry to know the Self thus yields the most the profound Happiness.



### Reality 130

To set the experience of Happiness free of limitation, the experiencer must be free of limitation. That is the experiencer must be free of mis-identification with form. Then one abides in infinite, unending, intense Bliss which is so intense that even the memory of suffering & sorrow is erased. All the super-imposed forms are of a sensory or mental characteristic. The experience of Happiness is not a sensation, such as seeing, hearing, & so on. It is the experience of Happiness is not a thought or a collection of

thoughts. The experience of Happiness is of a formless nature, shining at the same depth from which the desire springs, at the very Source of Happiness itself.

The Source of the desire source of the experience of Happiness are one & the same that source is within,. Unrealized, the Source manifests as the desire. Realized, it shines as Bliss itself. Realization means knowledge. Knowledge is direct experience of the Self. Such is abundance at & as, the very source of Happiness. The Self is the source of Happiness. Nothing else is the Source. The Self is Bliss. The experience of the Bliss is determined by Knowledge. No other factors are involved. Seeing this is the Dawn of knowledge. To conceive otherwise is delusion. Objects, circumstances, & events, sensations, & time are not factors determining the desire, the Source, & experience of Happiness.

The Self, which is alone the Source, is always present. Self-knowledge is the sole factor determining Bliss. Therefore the search for Happiness is actually a search for the Self. The Self is the source of Happiness, the place in which Happiness occurs, & the nature of the experience of Happiness. The Self is always present. Self-knowledge is its Revelation & not its creation. The Knowledge of the Self is the Blissful Knowledge of Reality. Bliss is Existence, which is ever existent, & can never cease to exist. Bliss is therefore, always present, & all that is required is to know its existence within oneself. All that is required for permanent, profound Happiness is to know the nature of Existence.



### Reality 131

All the *objects* of knowledge change. All that are described as “mine” & Ego, also cannot illumine themselves, nor can they illumine each other. The Self is different from all that are described as “mine” & Ego. The Self is the unchanging, illuminating Consciousness. This Consciousness is truly one’s only Identity. Therefore, there can never truly be Bondage.

One Non-Dual Self alone is. The one Non-Dual Self is the undivided Consciousness. This is the only Knower in all. There are not different kinds of Knowers, such as higher & lower knowers. The Minds of all are pervaded by the one Consciousness within, which is the Self. This is the “I” of all. So there is no

one else who knows, or who does not know. The "I" is truly the Absolute, *Brahman*, all-knowing & all-pervading.

This "I" pervades & illumines the Mind. An the Mind pervades & illumines all things ever experienced. Thus this "I" is the illuminator & pervader of all. This Self is the Witness of all *objects* of the Mind. These mental *objects* are subtle thoughts & also all the *objects* conceived as external as well. This includes being the Witness of all other Minds conceived as existing within the Mind. Thus the Self is the Witness of all.

The Mind cannot conceive the Self, yet the Mind has no existence apart from the Self. The Self can neither be accepted, nor rejected by any of the Minds. That which cannot be accepted or rejected by the Mind is *Brahman*. That is truly the "I". *Brahman* & the Self are One.

The Truth regarding the Self is that it is of the nature of Being-Consciousness-Bliss, & there is nothing other than the Self. The Self is 1-w/o-a-2<sup>nd</sup>, without anything other. In the *Ribhu Gita*, experience is described as composed of 5 parts: Being, Consciousness, Bliss, Name & Form. The same *Gita* says that the first 3 pertain to Reality, & the last 2 pertain to utter Illusion. The Reality is *Being-Consciousness - Bliss*, while that which is Illusion is Name & Form. Illusion signifies something actually nonexistent, something that is not.

What is meant by Name & Form ? Form refers to everything perceived through the Senses. Name refers to all that is Formulated in ideas, anything of a mental character.

To those who are wisely meditating & thus recognizing that the World exists only in the Mind & nowhere else, we often say that the Truth is Formless. This statement pertains to both Name & Form. Everything perceivable & conceivable is not the Self & so such is not the actual Truth.

*Being-Consciousness-Bliss* is said to be Truth. Being is non-objective. It has no Form, is qualityless & attributeless, & *That* which ever is. The Self, *Being* is *Consciousness* but not mere thought-Form & not mere sensation. The Self is Bliss but not a mere mode of Mind or emotion, not something that depends on an outer cause or set of conditions, & not something that happens in Time. The Self is Bliss that is that is simultaneous & identical with *Being*, which the ever-present Consciousness.

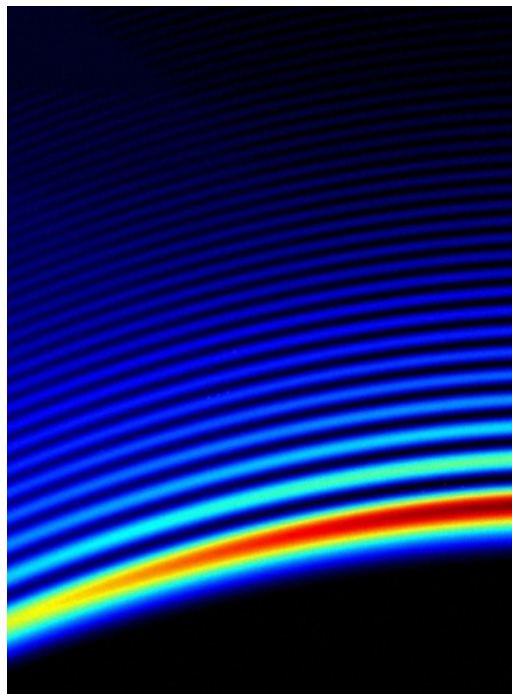
In the book, *Who am I ?*, the Maharshi points out this fact regarding the Self. At the commencement of the text, after describing the negation of every kind of mis-identification — starting with the Body, including *Prana* or Life Energy, & proceeding to the Mind & all else — he says, "*The Awareness that remains is of the nature of Being-Consciousness-Bliss.*" That is, it is not individualized, it is not embodied, & it is not of Name & Form. *That Awareness* is the Formless, attributeless, eternal Truth, & that is the real nature of the Self, which is who you are. It is this that you experience if you deeply Inquire within yourself, "*Who am I ?*"

The *Upanishads*. also speak of the Self as *Sat-Chit-Ananda*, *Being-Consciousness-Bliss*. The same Upanishads also refer to it as *Truth-Knowledge-Infinity* [*Satyam Jnanam Anantam – both comparable to Satyam Shiva Sundarum, the True, the Good, the Beautiful*].

*Truth-Knowledge-Infinity*. Truth is what *is*, & Truth is something that *always is*. To find the Truth, look to that which is ever existent, which is something without Birth or Death, Creation or Destruction. When you Inquire within yourself to know Truth, you are looking for that which actually *is*. *Truth*, or *Reality*, is that which *is* & which is *ever-existent* & which must be changelessly so. If it is not ever-

existent, it would be true at one time & false at another. And Truth cannot be false at any time. What Truth is, always is. If it would change in the least degree, it would be a "truth" that forms admixtures with what is false. If though, what you find is True, it never mixes with anything else, because of its invariable nature & because there is nothing else for it to mix with, for the Real is, & the unreal is not. The Real will not mix with the unreal. If you apply this Knowledge to yourself in searching for the actual experiential Realization of the Truth within you, you will understand what is meant by "1-w/o-a-2<sup>nd</sup>," "*Non – Duality*," & "*there has never been anything else*." You will understand why the ancients said, "*Brahman alone is*." Brahman means vast Absolute Truth. You will understand why the ancients said "*All this is only Brahman*," "*There is nothing but Brahman*" & so forth.

*Truth-Knowledge-Infinity*. The 1<sup>st</sup> term is Truth, & the 2<sup>nd</sup> is Knowledge. It is a basic, spiritual fact, which can be discerned by anyone who is introspective, that Ignorance alone is the cause of Bondage & its consequent Suffering.



## Reality 132

### What If ?

What if, for the sake of discussion, for the sake of argument, we start from some extreme position, & follow it to some resulting "down-stream" conclusions, just to see where it gets us ? I can't promise that we stick to any given criteria of strict Logic or Proof, but perhaps some "ring" of truth remains after the speculative exercise. The other promise might have to be relinquished, for instance, if the validity of that same Logic or Proof only "existed" at a far lesser "down-stream" level in the chain of speculation. To anchor these abstract ground-rules a bit, let's begin with our Protagonist deeply asleep. A very Wise One that he knows shakes his shoulder, awakens him rapidly, & asks quickly:

*Do you exist ?*

The former sleeper responds right or later relates the immediate response in him Mind:

*Yes, certainly I exist ! I just know that's true, spontaneously & undoubtedly.*

The Wise questioner counters with an observation & a 2<sup>nd</sup> confirming question:

*Oh I see, you "know" you exist like that. So can I agree that you "exist" & that you also "know" – at least that much.*

Nodding his head in assent, the freshly awakened asks once for clarification & then listens for a while.

*Granted what you say, what is the significance ?*

Asking the awakened to suspend judgment for bit, much as expressed at our beginning, the Wise One ventures on with is own "What if ?" scenario, with minimal detailed explanation or proof, getting no further argument or interrupting question from the listener. He speculates as follows, or with words to that effect.

That "inner place" in which you felt that certainty of your Existence, & also that certainty of your knowing so, your Consciousness, is actually the same "place". Moreover that "place" is not a *place*, having size or shape, & has no location in Space, or in Time for that matter. The very same "place" where you are certain of your Consciousness *is* actually your Consciousness itself. As also the very same "place" where you are certain of your Existence, it truly *is* your Existence, it is what you are, your Self.

And not only your Self, but the same is my Self, & the Self of everyone & all that exist, have ever existed, or will ever exist. That singular Existence or Being is the literal Truth proclaimed by Parmenides & Shankara, by Huang Po, Meister Eckhart, Ib'n al Arabi, Brahmagna Ma, & Ananda Ma. The point being that no culture, gender, creed, or period of history has unique claim to this recognition, this Knowledge known as the Perennial Philosophy.

Further observations include the fact that very same not-a-place "place" or Brahman or the Self is also experienced routinely as the Source of Happiness, Love, Bliss, Joy, Peace, Satisfaction, Freedom & the like. These are all one with Consciousness & Being, though Happiness in full is more often the complete "reference value" we all intuit, perfect Happiness, the goal, whether we currently believe it to be attained or not. That Source of Happiness is the same "place" where true Happiness (not mere pleasure or triumph) is actually felt, routinely. Even the sense of its lack could be said to be felt there along with all negative emotions that see so by coloration with conceptual self-delusion.

The Maharshi reveals the nature of Self-Realization, Self-Knowledge, & the direct path that reveals it, the utterly formless path, Self-Inquiry. In practicing Self-Inquiry, striving for Self-Knowledge, & coming to "abide" in the Realization of the Self, it is essential to understand that it is *Self-Knowledge*, *Self-Inquiry*, or *Self-Realization*.

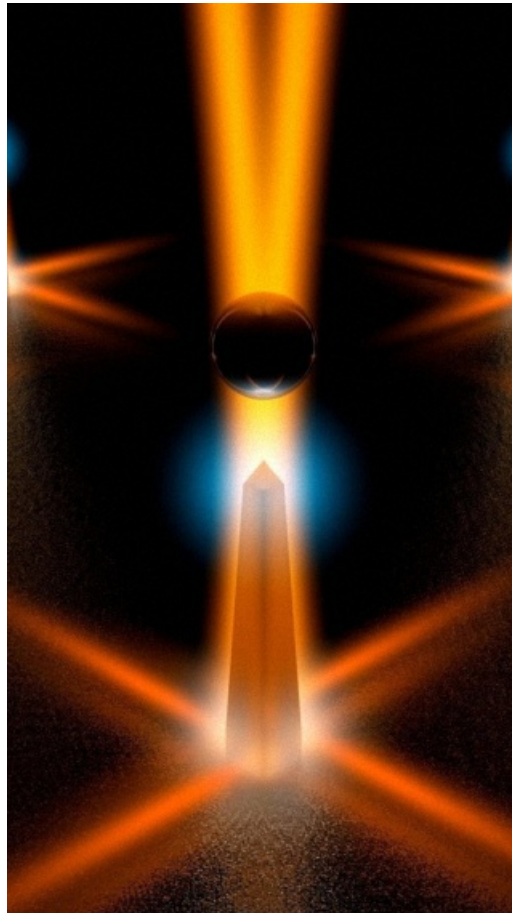
This refers, not to the illusory Individual who might be conceived of as personal, or embodied, or with any number of attributes. Rather it refers to Your *Existence* itself, which is one's own *Being*.

The Maharshi has said, "*The Inquirer is the answer to Self-Inquiry, & there can be no other answer.*" This is what needs to be kept in Mind. The inquiry is not into some *objective* thing, which would be transient & with form &, therefore, limited. To the contrary, the inquiry is into your Self & is your own



Consciousness becoming awake to its own Real Nature. It is waking up out of the Deep Dreamless Sleep, Dream, & Waking states. It is your own *Being*, or essential *Existence*, waking up to itself, as it is, without superimposition, without misidentification. This is the Knowledge. The inquiry serves the purpose of destroying whatever misidentification there might be & shows Illusion as Illusion, which means as that which is not. Self-Inquiry is the Knowledge that is direct experience. Direct experience means without any intermediary. It is not experience that comes from the “outside”. Indeed, for one who is inquiring, there comes the understanding that nothing comes from some “outside”. The outside does not exist as such. The experience of knowing one’s Self does not come through the Senses or the thinking process. Rather, it is your own *Existence* knowing itself, by itself, free of form, free of any concept, & free of any thought.

Non-Dual experience is aligned with Self-Knowledge, & may be felt by the aspirant as greater Freedom, greater Happiness, greater Peace. Such do not come *to you*. Indeed, it is always already there, but Illusion or Ignorance needs to be destroyed in order that the real Knowledge, the Reality, itself, shines. Similarly, the state of Self-Realization does not *come to* anyone. In Self-Realization, there is just the Self, & no Individual.



### Reality 133

Observing Life & Death, those who desire to be free of Death should seek the immortality of the Self, using that same desire be free of Death to find Liberation. Find clarity regarding the desire to endure, & thus turn this innate desire into the desire for Self-Realization. This Realization alone can fulfill that

innate desire. Those who perceive mortality, feel the urge to find something that does not die. They recognize that everything in the World is perishable. Therefore what they seek must be found within in a way that transcends what is physical. They see that it is futile to be attached to that which is only going to pass away sooner or later, so seek spirituality for immortality. This immortality is to be found in the Self. Abidance as the Self is Knowledge of the Self. An Inquiry into the knowledge of Immortality reveals that Bliss & Immortality are the same & that both are realizable by Knowledge.

As a result of comprehending the Non-Dual Teaching, one is liberated from the illusory connection to the Body & what is mortal. The fusion of the desire for Happiness & the desire to exist results in one being endowed with a singular focus upon Self-Realization. This enables one to practice the Inquiry to know the Self with the power of undistracted meditation. Fullness & Perfection, the unceasing Bliss, reside in That which neither rises nor sets, which neither begins nor ceases. The experience of Happiness is connected with the desire for Eternity. No one desires a Happiness that will cease. Rather, the desire is for Happiness that will not cease & is forever. The desire for Immortality is as strong as the desire for Happiness. The 2 are inextricably woven together. Just as no one wishes to be unhappy, so no one wishes to cease to exist, though one may wish objective appearances, such as the Senses, the Body, & the Thoughts to cease. All with to continue forever. This is an intuition of the true nature of Existence.

The desire to exist cannot be fulfilled externally in bodily forms. The time state of Being, when it is unrealized & delusion is present, manifests as the desire for this or that to last. Realized, the Self itself is the un-born & the un-dying. The Self abides in the state of imperturbable Peace, completely detached & non-dependent on anything else. The Self is transcendent of the entire Universe for all Time. The desire to endure springs from the deepest & is fulfilled by realizing the deepest, which is the eternal Existence of the Self. Immortality is complete Happiness, for the essence of both is the same, & only that which is unending is complete. The transitory is not complete, & that which is Suffering is not Eternal. The Realization of the Self is blissful Immortality. It is Abidance in & as That which has no beginning or end. The desire for Happiness & Immortality are the same. They come from the same intuition of Truth of the Self. Only Abidance as the Self which is the Reality, fulfills both.

The Self is That which has no beginning or end & is That which is Real or truly existent. The Self is changeless. Whatever has a beginning or a change & an end is unreal. The “being unreal” may be understood as being utterly non-existent, or as the Existent entirely mis-perceived. To experience blissful Immortality, one must realize the Existence of the Self as it really is; one must abide as the beginningless & endless, as the changeless. The Knowledge of the Self is the Knowledge of the Eternal, the unchanging, & the completely blissful. It is the Knowledge of Reality. This is the only true Perception To see anything else is to see the non-existent. That is Ignorance.

Ignorance is composed of assumptions & super-impositions. It is the non-perception of Reality & the mis-perception of Reality. That displays itself as the non-seeing of Real, Non-Dual Being & the hallucination of Duality or Multiplicity. The knowing of anything, be it gross (*physical*) or subtle (*mental*, etc.), without the Knowledge of the Self, is simply diversified Ignorance, or diversified Illusion. In the Knowledge of Reality of the Self, there remains neither Multiplicity nor Duality, nor anything else. One Formless Existence is with no differentiation whatsoever. One Formless Existence appears as if it were all this multiplicity. All the multiplicity is only the one Formless Existence imagined as such.

To realize the Truth, for the Truth to be Self-revealed, one should abandon Ignorance, multiplicity, the transitory, & the illusion of form, & abide as the Formless, which is Real, Non-Dual, & ever-existent. This Abidance is Knowledge. The destruction of Illusion means the destruction of Ignorance regarding

the Self or the destruction of misidentification. Such is the destruction of Suffering & the end of Death. This is blissful Immortality. It is simply the vanquishing of Ignorance. By the Truth being revealed within, mis-identifications, or super-impositions are destroyed. By the destruction of misidentifications, or superimpositions, Truth is revealed within.



### Reality 134

Difference, & change belong to the Senses & the Mind. The Self is undivided & without modifications. Whatever is subject to change is limited. The Self is limitless. Knowledge through the Senses & the Mind changes & ceases. Real Knowledge of the Self is ceaseless & never other than Being itself. This Knowledge is as limitless & invariable as Being itself. Just as all other thoughts are merely objective Perceptions, so is the Ego, which is not the Self & not a possession or attribute of the Self. One should discriminate what is the Body, the Senses, the Mind, or "I" notion, or the aggregate of such, & inquire, "Who am I ?".

One should give up the Identity that appears in the Waking State of Mind & also the belief of reality in the Waking State itself. Likewise, one should not identify with what is of the Dream State, in which the Mind functions in a similar objective fashion. One must know himself as beyond that which is of Deep Sleep, which is a state of Causal Merger. The Self is the Witness of all states, is pure Consciousness, & is not an object of knowledge. It is the unknown knower. Though Consciousness cannot be known as an object, it, being formless & without duality, Consciousness can never be made distant from oneself. Therefore, the Self, of the nature of Consciousness, is always known as one's Own Nature.

Consciousness is self-effulgent & does not require any other knowledge to know itself other than that which is its Own Nature, just as a light does not need another light in order to be seen, but is seen because of its own light.

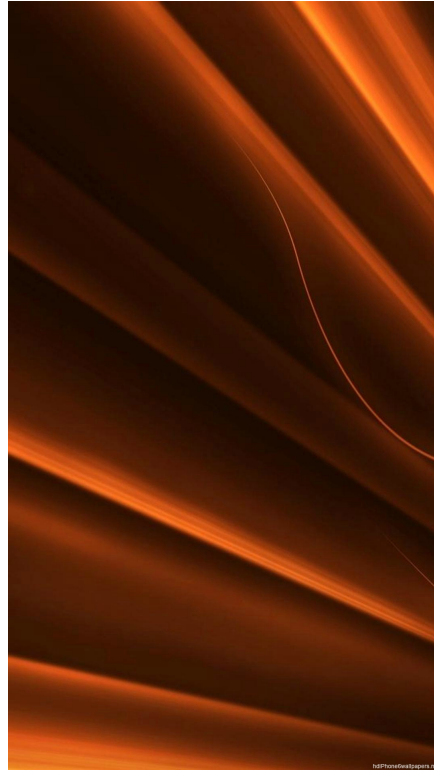
The Self is the only knower, & nothing else is so. It never *comes into* existence, for it eternally exists, & is without cause & effect. The Self & Self-Knowledge are not effects of anything. Just as the manifested & the un-manifested are 2 states superimposed upon the Self so, too, are Bondage & Liberation. As there is no day or night for the Sun itself so there is neither Knowledge nor Ignorance for the Self. Realizing the Self as having no connection with anything ever, one is himself the Truth of the Unborn, the Truth of *No-creation*, & is never born again & is never in Illusion again.

If one is immersed in *Samsara*, the repetitive cycle of Illusion, Births & Deaths, filled with Suffering, then the way to liberate himself is by Knowledge. Liberation, which is the goal of spiritual practice, is one's own if, inquiring to know the Self, he discards all notions of "me" & "mine," attains complete certitude in the Space-like nature of Reality, & abides devoid of physical & mental forms & the assumption of an Ego-entity.

If the Self would change states, such as states of Ignorance & Knowledge, of Bondage & Liberation, it would be destructible, & Liberation, itself, would be artificial or unreal. Liberation is not a change of state from one into another. It is not reasonable to imagine a separation & union in relation to the Self, for both would be transitory. The transient cannot be attributed to the Eternal, just as the unreal cannot be attributed to the Real, or the dual to the Non-Dual. As there truly can be neither union nor separation, Liberation cannot consist of the Individual entering into Brahman or Brahman coming to the Individual.

The true nature of the Self is never destroyed, is changeless, is uncaused, & cannot be obtained or lost. The new appearance or coming into being of any state would be the effect of a precedent cause &, thus, changeful, transitory, & not self-existent; such cannot be permanent Liberation. Self-Knowledge alone is Liberation. Knowing the Self to be oneself is the greatest attainment. To wrongly assume the non-Self to be the Self is ignorance. The removal of the superimposed mis-conceptions, of what the Self is alone, constitutes the path to Liberation. No other view is reasonable, as such always involves some dualism, some belief in an existent Individual experiencer & a self-existent objective thing, & the conception that the Reality becomes other than what it is & the unreal actually comes to be.

Liberation cannot be a change of condition, because such involves mutability & thus destructibility, parts or divisions, & a change in nature. Any belief that superimposition occurs on nonexistence, that Illusion can actually create itself or that there is no Absolute Self should be abandoned because the existence of Being, itself, is irrefutable, & it is not reasonable that something could come from nothing. Superimposition occurs on some real thing, & there is the one who knows this Ignorance. It is Ignorance of what, & for who is it ? If one so inquires, one finds that Being *is*, Consciousness *is*.



### Reality 135

The supposedly knowing Mind & the Universe known are both imagined. Existence-Knowledge, which is Being-Consciousness, alone is Real. It exists without anything else. It alone is both the Knower & the known, but the forms of such are imagined. Difference, which manifests only in the Mind of the Waking & Dream States, is unreal. Non-Dual Consciousness alone exists.

The ancient Sages gave their spiritual instruction in Silence & with the Teachings revealing how “That you are (*Tat tvam asi*).” Inquiry into this instruction removes all the ideas of what is not the Self from the Self, like the proverbial negation of the *Snake* from the *Rope*. This negation is never of a Reality, but of false assumptions, or super-imposition. If real things were negated, Liberation would be transitory or not at all, for how would it be possible for something truly existent to go out of existence or for something to change its nature ? The inquiry & negation eliminate Ignorance, Illusion, only. All that is objective, as well as the Ego, are negated by the Inquiry summed up as “*not this, not this*” revealing Being, which is Consciousness, the one Self.

The Ego is ignorantly assumed to be the Self &, thus, the knower. The conceptions of the Mind determine if one is endowed with wrong knowledge, doubtful knowledge, or true Knowledge. With mis-identification, there is wrong knowledge. That is, what is regarded as Knowledge is actually Ignorance.

Thus, there is self-caused delusion about Happiness, Identity, & Reality. With spiritual practice, there is doubtful knowledge. That is, there is actual knowledge of Happiness, Identity, & Reality, but such is not steady. It is either a conviction, but without direct experience, or it is a conviction fused with experience, but not steady because of the need to destroy the remaining tendency to misidentify. True Knowledge is that state in which Knowledge is invariable & in which knowing & Being are one & the same. At all times, the same Consciousness is the only Knower, but it appears as an Ego, a dissolving Ego, or as purely Ego-less, just as a clear *crystal* appears as if endowed with different colors or as



transparent according to the proximity of different colored things or the absence of them. In Truth, all such states & their content are known by the Self, have their apparent existence by the Self, which is free from them & depends on no thought whatsoever to know itself, & "all such states" do not exist apart from the Self, though the Self itself can never be other than the Knowledge, Being, itself.

Regarding the great aphorism, "*Thou art That (Tatvamasi)*" wise Sages declare that the primary meaning of *That* is the Absolute, Brahman, & the primary meaning of *Thou* is the Knower, or "I". The *essential* meaning of *That* is the true Self. The *essential* meaning of *Thou* is only pure Being, pure Consciousness. The meaning of both is thus the same, & this is what "*Art*" expresses. "*Art*" is an expression of complete Identity. "*Art*" is realized by the relinquishment of other ideas regarding *That* &, most importantly, by Self-Inquiry into *Thou*. The deeper the inquiry into *Thou*, the more *That* is known as it is, for *Thou Art That*. No repetition of the idea, "*I am That*" "*I am the Self*," or "*I am Brahman*" is intended, for such implies difference between the instructed & the instruction, between the Meditator, the meditation, & the meditated upon, between the one desiring Liberation & the Liberation itself, between the *self* who would know & that *Self* to be known, & between the realizer & the realized. The Non-Dual Teaching of Identity with the Absolute Self, *Brahman*, is to be practiced by Self-Inquiry, full of clear Discrimination, that frees one of the false notion of *Doer-ship*, of being a sensing entity, of being an experiencer, of being a thinker, & such, & that Self-Inquiry discerns fully that the one Self is not the Body, Mind, or Ego, or anything connected with these. Then, one knows one's own true Self to truly be *Brahman*.

The Knowledge of the Self becomes possible only when the Ego vanishes. What remains is the Self-evident, the Self-Knowable, the eternally existing, the forever liberated that has never been bound. The Freedom & Happiness of this Realization have no cause or reason. They are self-existing, as Being itself is. Only unhappiness & Bondage seem to have reasons, which, with Self-Inquiry, are found to be merely Ignorance.

When the Knowledge that one is the Self, *Brahman*, is not veiled by the false notions that Reality is something other than the Non-Dual Self, that oneself is other than the Formless, motionless, immutable Self, that Happiness is other than the blissful Self, when not so veiled, the Knowledge is firm. Then, the mis-identification of the Self with the Body or any other form becomes impossible.



### Reality 136

The direct path of Knowledge is that in which one discriminates as described here, renounces the actions of the Body & Mind, frees himself from the ideas of being a *Performer*, experiencer, thinker, etc., abides free of outer sensing & inner conceiving activities, & thus knows the Self to be *That*. The practice of the Teaching of "*Thou art That*" is the Self-Inquiry: "*Who am I ?*" When the Knowledge of the Self which is the Absolute, is not contradicted by the false notions that one lacks Bliss & has desires, that one is not Consciousness & *does* [is the Performer of Action], & that one is not Being but is a bound entity, without such contradictions, the Knowledge is firm.

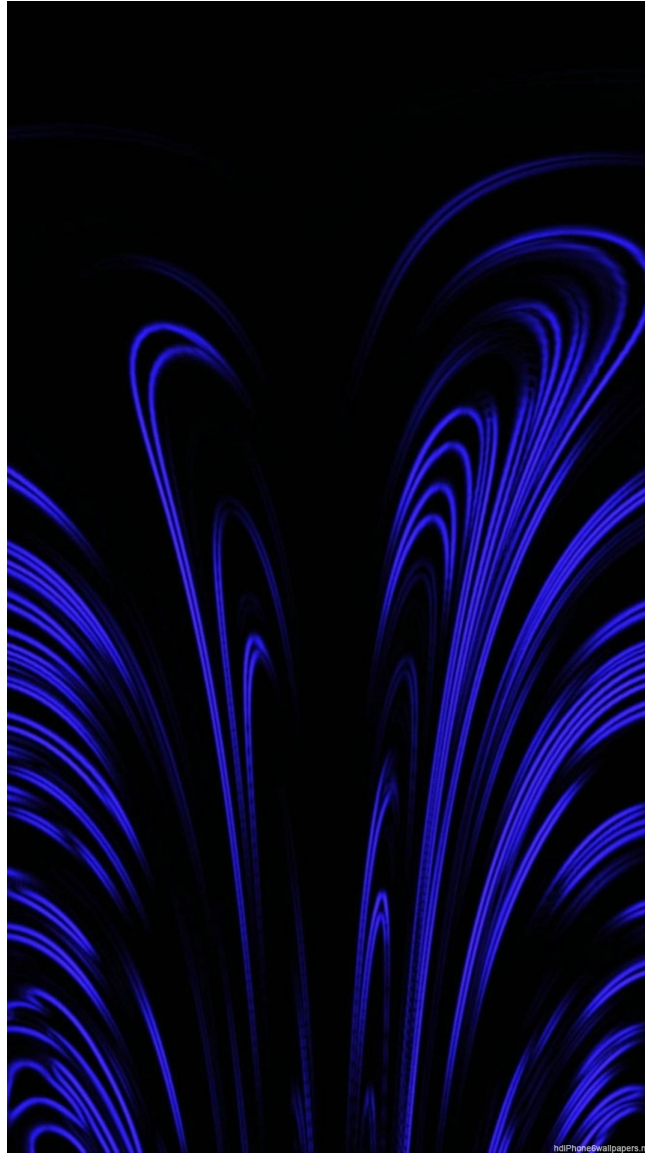
Though the Body is not the Self, the Self is not the *Performer* of Action, & Action is unrelated to Self-Knowledge & can in no way bring about the Liberation that this Knowledge alone yields, the holy sage who thus knows will always be manifesting what is True, Good, & Beautiful [*"acting" as if in contradiction, but always rightly, if the real of appearance*]. With Love for all beings, knowing all to be himself, endowed with equanimity & imperturbable peace, with no self-interest, he is ever engaged in the highest good, whether he appears active or still. His honesty derives from Truth itself, his Love from

the indivisible Nature of Being, his Peace from the immovable Absolute, & his kindness & care from the perfect Fullness. How would it be possible for one who knows about Liberation & the Non-Dual Teaching of Identity with the divine Absolute Self to engage in conduct that would be otherwise ?

Nonetheless, it is never possible to determine the state of a realized Sage from the outer appearances of the body with which he has no identity whatsoever. The Sage has gone beyond the Illusions of Life & death, never to return to that which never really was. He [or she] is serene in & as the Absolute, & abides as the Eternal. Whatever is done, he does nothing. Whatever is said, he remains Silent. Whatever is thought, he remains unmodified. For he has known himself, & he himself is what he knows. *You Are That*. Realize the Truth of this by Self-Inquiry.

*Supreme Knowledge, Consciousness, is Brahman [prajnanam brahma].* Attain Liberation by Knowledge & realize that true Knowledge is the Eternal, Supreme Consciousness itself. *This Self is Brahman [ayam atma brahma].* Inquire "Who am I ?" & realize pure Being as the *One-without-a-2<sup>nd</sup>* [Advaita]. "I am Brahman." Abide in the natural state of the real Self, in the state of Identity with no other "I".

Abide as *That*, which, when known, leaves no other thing to be known. Abide as *That*, the Happiness of which leaves nothing else to be desired. Abide as *That*, which, when realized, leaves no other Reality but itself. Abide as that which is the Self which alone exists Eternally, for it is *That* which alone is.



### Reality 137

There is One, which dwells in which is all, in which ugly transcends all. That One is the Real Self, the abiding Truth, the Non-Dual Reality.

*Ramana Maharshi* has said that when even the ancient, primordial Sage, *Dakshinamurti* could convey the truth only by Silence, who else can do so by words ? Nevertheless we express a Teaching pointing to Truth, pointing to the way to realize the Truth, & then we go within & know it firsthand in a way that is beyond words also beyond thought – beyond an individual Knower & an object Known.

Reality as it is, is pure existence. Reality is not existence is merely a thing, nor as many things, nor even as all things put together, but just pure Existence without the super-imposed notion of anything objective, without Form, free of the limitations of Form, without division, & having no parts, there being nothing else to divide it.

Reality may also be said to be pure Consciousness without limitation, without Individuality, Impersonal, without a subject & object, & free of all kinds of division. Reality is also bliss, which is why, when a person realizes the Truth, or finds Reality, that person has a Happiness which endures, which does not depend on any Cause, which is without conditions, & which is without end.

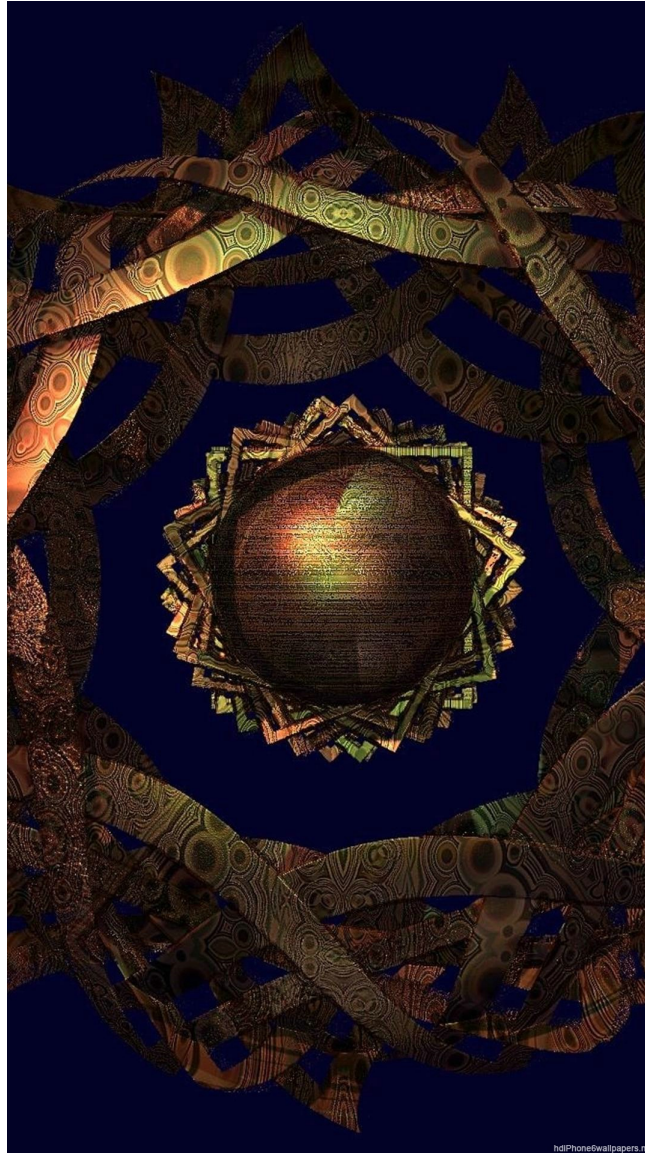
But yet how is one to find Reality when one is himself the Reality? The attempt to find Reality as if it were an object is somewhat like a dog or cat chasing round & round after its own tail. The Reality is this homogeneous Existence, this illimitable Consciousness, yet if this is not your own experience, why is that so ?

To tell the truth, there is no valid reason why that is so. Because there is no valid reason, we say that: "it is because of Ignorance." The nature of Ignorance is Illusion which is something unreal. While it is not possible for the unreal, which is never really come to be, to veil or diminish the Reality, which always is, Yet as seeker tries to realize Truth, & there seems to be something that hides the Truth.

What seems to hide the Truth ? What seems to make the division ? What seem to give rise to a split, where in truth there is only Non-Dual Being ? It is whatever we regard as "this" (*idam*). By "this" is meant anything *objective*. Primarily this appears as what we take to be things & what we take to be thought (physical & *subtle*).

For someone who is accustomed to meditating in a profound manner & who realizes the World to be within the Mind, the things in the thoughts will be regarded as of the same substance. A person seems to be separated from that Absolute Reality, the Supreme Self, the True Nature of the Self is *Brahman*, or God & there can be no separation. When one seems to be separate from the Absolute by "this" – by the objective definitions, which pertain to "things & thoughts".





### Reality 138

If you want to know Pure Existence as it is, we have to, as Ramana Maharshi says, "give up the *objective* outlook." Until we give up that *outlook*, there is no use wrangling in Mind, let alone arguing with one another, as to what is Real, what is unreal, what is half Real & unreal, what is both Real & unreal, what is neither Real nor unreal, for any other logical combination one can manage to imagine. It serves little purpose, & so in Non-Dual texts & in the writings of *Ramana Maharshi*, those kinds of concepts are discarded. You give up the *objective* outlook, lose the sense of Ego, & then you find Reality as it is.

What does it mean to "give up the *objective* outlook" ? What one experiences as Reality is determined by what one uses to determine that Reality. What one considers to be Real depends entirely upon the *instrument* one uses to determine what is Real. That instrument is very much woven together with where one takes one "stand", with what one identifies. For example, if one mis-identifies with the physical form, a Body, in most circumstances such a person would use the Senses as the determination

of Reality. He will see or recognize only that which is perceived by the Senses. He will regard what is not Sense-perceived as being not there. or as unreal. Or else if one thinks that it may be real, it is "beyond his experience."

However if his stand would change so that he no longer identifies merely as a physical Body, correspondingly he would no longer take the Senses as being the only determinants of Reality, or determinants of any sort at all. Then what would be the real for him?

If he considers all that comes through one Senses is not Reality, or is only a partial perception of Reality, where the mis-perception of Reality, such considerably expands his spiritual horizons. Of course this makes it much more possible for one to come to the Realization of the Absolute Truth, because Formless Existence, perpetual Consciousness is not something that will come to the Senses. It is realized by a different kind of Knowledge.

Consider what is taken to be real and how one determines what is Real. In an external sense, one may seem to gather facts about things, but is this Real? Or do we have a series of sense perceptions, of which are true & some of which are false ?

Everyone is had the experience of seeing an optical illusion & so on, & the vast majority of information merely comes by word-of-mouth. Somebody else tells us, or we read something, & we construct the view accordingly. We construct a view of the World regarded as Real based primarily on our own ideas or opinions, & opinions of others, which when repeated often enough are considered to be Real.

How much of what we know about the World, about others, & so on, is merely ideas And opinions created out of one's own thinking & the words & thoughts of others ? How much of it is actual experience ? This is looking at it in the most relative, basic level. How much of it is just thought of in the Mind & survives as an idea. This is primarily due to one not undergoing actual experience of any of those things. Such experience might prove one's idea to be completely different from that experience.

Applying this point in a deeper way, to the Mind & Real Existence. How much of what we consider to be Real is merely an idea, a thought, perhaps an often-repeated thought ? Conversely, how much is actual experience of pure Existence undefined by any thought ?



### Reality 139

Whatever we regard as our Identity determines what we're using to determine Reality & consequently our view of what is True. How we to see Reality truly as it is, & not as it is imagined to be ? And why should we do so ? As countless ancient Sages have testified to, & is taught by Ramana Maharshi, if we know Reality as it is, ours is an unutterable Peace & Bliss prolonged without any termination whatsoever. This is like Awakening from a long Dream. If you do not know Reality as it is, there will be Bondage & its consequent Suffering.

So how are we to know Reality? In the Teachings of Ramana Maharshi, & elsewhere in the Advaita Vedanta teachings, you can see the *key*. The *key* is "find out the Self." If you know the Self, you know Reality.

If you know the Self, what you will be using to determine Reality will be of the nature of Reality itself. You will see the Reality at as it is – not as is imagined to be, but *as it is*. If you know Reality as it is, as all the Sages declare, there is nothing else to know. There is just oneself, & no longer "I & this" – ("*aham & idam*").

What is the method of practical application ? It is a study deep, penetrating Self-Inquiry to find out who you are. The Self-Inquiry itself, becomes a means of determining Reality. Inquire to find out who you are, & realize within yourself the fact that you are not a Body, you are not the Mind, & you are not an Ego, or separate Individuality. An Individual is one who has a Body, who has a Mind, becomes entangled with a Body & a Mind, & who mistakes a Body & a Mind to be the Self. You are not that Ego.

Standing free of the "I am the Body" idea, what is the actual experience of Reality ? This is what we must know by our own inner Meditation. Stand beyond the Mind, that is beyond thought, & what is found to be Reality. What is the direct experience of Reality when you are not trying to know it through thought ? You need not be concerned whether you have thoughts or do not have thoughts. What is Reality, when it is not interpreted through thought ?

What is Reality were not interpreted through the Senses ? What is Reality where not interpreted to the false sense of Individuality, "I" ? If there is I ("*aham*"), Reality will be thought to be this ("*idam*"), as something *objective*. The instruction is: "give up the *objective* outlook." For one who was never considered such, "this" will be the world. If one is a Meditator who has considered things more deeply, "this" will be the content of the Mind. If one is deeply inquiring, even I is only of this. It is still only a "this".



Reality 140

What is the Truth in which there is neither "I" nor this" – ("*aham*" nor "*idam*"). Only deep Self-Inquiry into "who" you are is going to reveal the Truth. What remains when you make such Self-Inquiry ? What remains is just Pure Existence, reposing in itself, just as pure Consciousness knowing itself, but not as some idea or as something apart from you. If you do not inquire, "I" – "*aham*" will be taken for granted with whatever Form is attributed to it can't. Consequently, there will be "this" – "*idam*". And when you hear about the Truth, you will treat Reality or the Truth itself as a "this" – "*idam*", & set about seeking it as if it were an *objective* thing. The seeking itself is wise. The "*objective* thing" part is what has to be removed.

So inquire & discern that which you are in that which is merely an *objective* definition. Objective definition is falsehood, Illusion, or Ignorance. Set aside *objective* definition in the attempt to know who you are. Thus you will find that your True Nature, the Real Self, has no Form, gives rise to no Form, & is not entangled in any Form – be it a mental form, a physical form, or any other kind of form.. Self-Inquire. Know yourself & you will see in truth that it has no limitation. If you want to know the true definition of the Self, the definition of one's own True Self, & *Sri Shankara* taught, you must remove as a definition for the Self everything that is objective & see what remains. In the State that remains, *Ramana Maharshi* says: "Being is knowing."

The question may arise: "How do I do so that I can know ?" It is not an activity. You should approach it with full effort, full *intensity*, but not as an activity, as if you would do something to obtain an *object*. Being as it is as it is, so negate *objective* definition & mis-identifications. Negate those by the process of Self-Inquiry, by process of gaining clarity regarding what your Identity is, & what it is not. This is the Path of Self-Knowledge – you, yourself, knowing your Self by the power of your own Self.

If you proceed in this manner, you realize reality. *Ramana Maharshi* has said that Realization is spoken of just to wean people out of the "unrealized" state. Actually the Self is always Real & always in its own State, & so it is always realized. *Ramana Maharshi* did not say this to try to goad people into inventing new terminology, as if they would then think it is always realized, but now they need to attain it, become it, place themselves in it, bring it here, or some other such thing. The purpose of his statement is to indicate that Reality always is as it is. So if you are treading the Supreme Path of Self-Knowledge, you are looking for *That* which always is.





### Reality 141

You are looking for the Existence that is unchanging & which is always who you are, & not something *objective* or new to be added to you. This involves the stripping away of Delusion to see what has been there the entire time. Realization is not an *acquisition*, though it might initially be conceived as such in spiritual practice. Realization is a realizing, or finding out, what has been there the entire time, but only was unknown due to Ignorance.

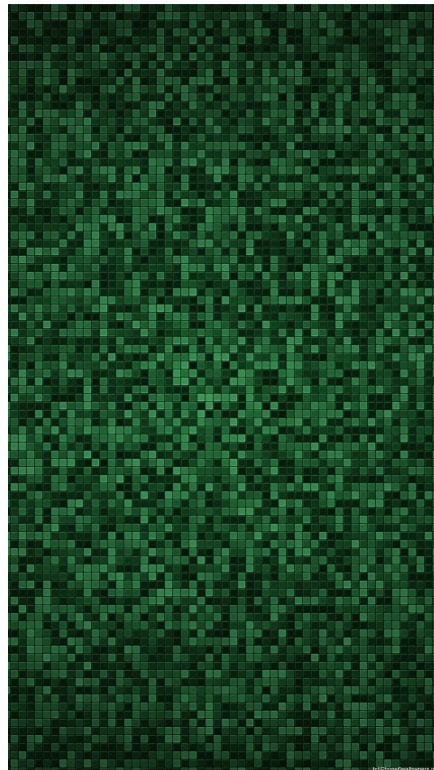
The Self is always in its own State, as it is. The Self will never changes True Nature. In *Advaita Vedanta*, whatever seems to change its nature is said to be unreal. Whatever is Real must always be Real. That which is always Real is your Self. Look for *That* in you which is not an accident, not a new occurrence, not an event, not an activity, but which is your actual existence. Look for *That* in you which is not produced by thought, which is not a collection of thoughts, which is not a *mode* of Mind, not even a State of Mind, but is that which is Existence itself, Consciousness itself.

The Self is always in its own State,. In this way you come to know Reality as it is. Who comes to know Reality? Reality alone has the power to know itself, for the Ego is unreal. The unreal does not exist. If you want to know Reality as it is, know yourself & you yourself are the Reality that is realized.

Although Concentration itself is not a prime Teaching given by Ramana Maharshi, it is important. For if you would be listening to Instruction, or if you are meditating, it is implicit that you concentrate on it. If you sit in Meditation, but spend your time *thinking* about this & that, such is not Meditation. You may say that you "meditating" on this & that, but you are not getting around to any Self-Knowledge. So you need to put your Mind in that direction. If you commence a Meditation, be very cognizant of why you are meditating.

Contemplate your purpose. If you are aware of the preciousness & rarity of the opportunity, although you have had seemingly many opportunities to meditate, meditate on the transients of things. This opportunity could disappear at any moment, and so you best be very focused. No one can say what will happen tomorrow. All these bodies are transient. You do not know what the situation will be. If you're cognizant of this, you seize the opportunity when you have it. When you have that attitude, you tend to be more concentrated & more focused.

Also, if you are aware the fact that you can have profound spiritual experience & if you are aware of the fact that you can realize, you will tend to be more concentrated. If you consider how much wondering mental wondering you have done & all the "good" it has done for you – how many hours, days, weeks, & years are spent with a wandering mind you should ask: "Must we go on like this ?"



During Meditation, direct your Mind in an intelligent fashion. The person who is caught up in day-dreaming, to the extent that there is no noticing that there is day-dreaming, is not about to stop day-dreaming. When a person realizes that he has been day-dreaming at that moment, there is the opportunity to meditate more deeply. [*In truth the entire perceiving & conceiving Waking State is a more solid, consistent, longer duration "day-dreaming".*]

Similarly when one recognizes Ignorance as Ignorance, he can step beyond it. When one sees Illusion as Illusion, he can realize the Truth beyond it. When one sees that this is Suffering & that one need not be suffering, he can proceed towards Bliss. When you see that this is agitation, & that there is a State of Peace, & that you should proceed in the direction of Peace, you can do so. This is the beginning of spiritual Discrimination.

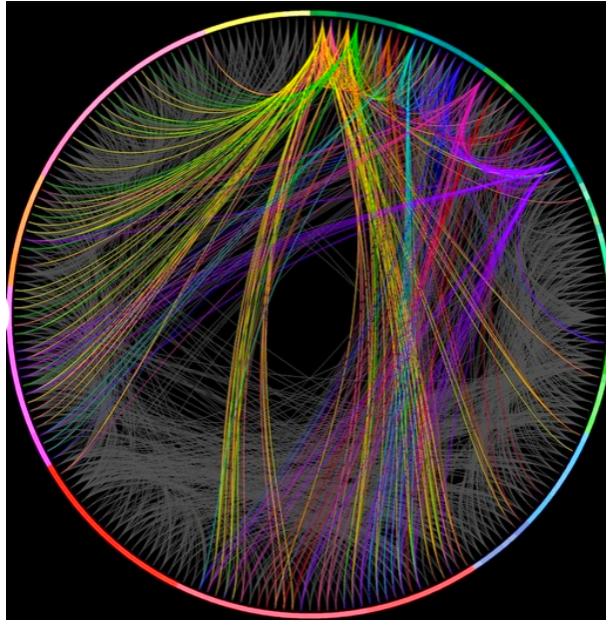
The Senses do not perceive or know thought. Thought is something far *subtler* than sensory Perception. We see forms & colors. We hear sounds. We touch sensations. We smell fragrances & odors. We taste various flavors. You do not however smell flavors, touch visual appearances, or hear thoughts. You do not have sensory perception of thought.

You have thoughts about your sensory perceptions. With Self-Inquiry, we see that thoughts about Perceptions & that Perceptions do not see his thought. Yet thought seizes Perceptions, & Perceptions are nothing but thought. Perceptions are kind of thought, a mode of the mind, only seeming more solid than most.

All perceptions are in the mind, just as in a dream. We seem to have Dream thoughts in a Dream, & we also seem to have Dream Perceptions, but really they are all Dream thoughts. It just seems as if some are inside the Mind of the Dream character, & some are outside the Mind of Dream character. But they are all Dream thoughts.

It is all very much like the way it is in the Waking State. Both in both it is just a play of one's mind. Certainly, that play of the Mind & its subsidence are not seen by the Senses. Something else sees all that. What sees it all is the Witness.

The Witness is not something you do, but rather is something which shines or knows continuously. The Witness is called "Light" but it is not a light that you would physically see. Just as light, such as sunlight or lamplight, enables you to see anything, in the same way, the Witness enables you to have the experience of any kind of thought, including those thoughts that are called Sense Perceptions. With Self-Inquiry as to who is this Witness & what is its nature, you see pure Consciousness is seeing, is knowing. Know Consciousness as it is.



### Reality 143

In Meditation we do not enter state in which we are unaware. Rather, it is a State whose nature is Transcendent Consciousness. This State is not one where we are unaware of the World. We are aware that there is no World. It is not that we are unaware the Senses. We are aware that there are no Senses. It is not that we are unaware of thought. Where where the thought has no real existence.

Whatever is known by you is objective to you. Who is that you? You can apply this to all the senses. For it is not the Senses. There is an *Upanishadic* dialogue quoted by *Sri Shankari & Ramana Maharshi*: "What is the Light for you ?" It starts with the outermost Perception, proceed to the Eyes, to the Mind, to the "I", and to the realization that one's Real Nature is Consciousness.

Obviously, when we meditate, we do not intend to fall asleep. But due to infirmity & illness, we sometimes do not get our stay regarding this. When the *prana*, or Life-Energy seems weakened by disease illness, age etc. is more likely that there might be sleep. When you re-collect yourself & wake up from Sleep, resume Meditation. Make sure that the Meditation, though aiming at Space-like truth, has sufficient focus to keep the Mind activity inward. You do not want to just enter a Blank State. A Blank State will lend itself to sleep much more than an actual Self-Inquiry. When you wake up from Sleep, use the Waking State opportunity that then appears to meditate profoundly on what it is that does not engage in, or does not get lost in, any of the 3 States [*Waking, Dream, & Deep Dreamless Sleep*]. You will want to stand dis-identified from all the "experiencers" of those 3 States. Concentration that is deliberate about the purpose & opportunity we have in Meditation can sometimes stave off sleep, even if there is infirmity.

Being very keenly aware of why you are meditating & the treasure of the opportunity to meditate, these can have a stimulating effect. Such will tend to keep Sleep away, even if you are suffering illness & infirmity that would incline your Body toward Sleep. Then, if Sleep does happen, when you come awoken, then deeply meditate upon that which neither went into Sleep nor comes out of Sleep & which is not in the State of Mind [*Waking, Dream, & Deep Dreamless Sleep*].



One cannot really say that Deep Dreamless Sleep is the most desirable. It is just that Deep Dreamless Sleep has the least amount of *objective* definition, or that "*this*" element. Consequently you've feel a greater sense of Peace in Deep Dreamless Sleep. Your thoughts & Perceptions are absent, and consequently, the mis-identifications & attachments are not active. They are said to be in a Causal form. The Deep Sleep State is thus called the Causal State. The Deep Sleep State is not the desirable State.

*Advaita Vedanta* says that you should aim for the 4<sup>th</sup> State (*turiya*), & not Waking, not Dream, & not Deep Dreamless Sleep.



### Reality 144

When we realize what *Advaita Vedanta* calls that 4<sup>th</sup> State (*turiya*), it is the state of pure consciousness as it is. Area is thus seen to be the only State that really is. So *turiya* is not really a 4<sup>th</sup> State, it is beyond the idea of a "4<sup>th</sup>", to really a *turiyatita* (beyond the 4<sup>th</sup> State).

If it seems as if one is going through Waking, Dream, & Deep Dreamless Sleep, aim for the 4<sup>th</sup> State (*turiya*). How is one to so aim at a 4<sup>th</sup> state? Deeply meditate upon *That* which passes through all 3 States unaffected. *That* cannot be the Body. *That* cannot be the *prana* or Life-Energy. *That* cannot be the thoughts, or Mind of the Dreamer, Waking one, etc. Something is going through all those 3 States unaffected, unattached to the content of any of those 3 States & the experience of any of those 3 States.

Further Self-Inquiry to see how you do not actually pass through those 3 States is what is called for. What is found is that these 3 states actually revolve in you. So who are you? Finally see that there is no cause for these 3 states. There is just one homogeneous, formless Consciousness, & you are *That*. *That* is how the Self-Inquiry should proceed. What you need to do is actually inquire within yourself & ascertain your identity as this Consciousness that is being described.



Reasoning easily supports Non-Duality. But what you need to do is actual Self-Inquiry. Otherwise you may feel that your nature is Consciousness, that all this is the rising or appearing, that it is the Abiding Reality of Consciousness, but this "other thing" (Ego-Individuality) "comes & goes".

That may be a wonderful place to start, but it is a miserable state declare as the "Final Reality". It is a splendid place to start Meditation. It points you to the *subjective* direction, but how much *objective* definition is still being superimposed on the Subject ?

There is an "I". There is some *instrument* (Ego-Mind) taken to be the "I" that is *perceiving* all of "this". If "this" means the World, that means you might there must be a Mind (*to know it*), & a particular state of Mind – *Waking* (where / when the World is perceived)– & also thought activity, Sense organs, Sense perception & all that is needed for the World appear.

Again, skipping the Self-Inquiry, the above is "*a splendid place to start Meditation; a wonderful place to start, but it is a miserable state declare as the Final Reality.*" .



### Reality 145

It is true that all is Consciousness. However if we want to see the truth of such statements as: "All this is *Brahman*" ; "All this is Consciousness" as declared in texts like the *Ribhu Gita*, we must also see the Teaching proceeding such statements. First there is the total negation of "all this". Then it is said: "All this is only *Brahman*" – meaning that what was there actually the entire time was only *Brahman*, the vast Absolute.

The instruction does not mean that we should be repeating to ourselves about this or that item, such as "this clock is not a clock. The clock is Consciousness, & so on." In one sense such would be true. Deeply inquiring, the question is how did Consciousness become a "clock"? If this is so, Consciousness has become a changeable thing. The idea seems to split the Self off into 2 & become things, even though such would be to parts of the same nature of that Consciousness. Such a theory is not Reality is that is. This might be helpful on the way in, but it is not the Inner Truth.

To know the Inner Truth requires thorough Self-Inquiry. Since the Consciousness seems to be split as Subject & Object, just set aside the notion of Consciousness, & find out *who* it is that actually holds this idea. The Non-Duality of pure Consciousness is Uncreated & Unborn with nothing arising & disappearing & with nothing within & nothing outside it.

Consciousness is not an emptiness. Consciousness is what it *is*, but there is no differentiation. The nature of Consciousness is not such that which we see many things & call them the "One". The nature of Consciousness is not that you become unaware the World, but that you are aware that there is no World. The nature of Consciousness is not that you still think that there is a World, but also that there is a "superseding" Consciousness which somehow makes up all things as well.

You may say, "all this is here." By what power do you know quote "here" ? Where is the "here" ? In what Space is the entire Space of the Universe ? Does Consciousness have parts in it? Is there a Universe part, or World part, & the Perceiver part? Does Consciousness give rise to anything ? Is that his nature ? Is Consciousness something from which other things spring out ? Do you view the Supreme as a Source ? Does the so-called *Rope* give rise to the presumed *Snake*?

Look from the position of the *Rope*. That is Self-Knowledge. Otherwise you think, "it is happening here." "Here" is a combination of what ? If your Mind suddenly falls asleep while you are perceiving "here", what happens to your "here" ? If the "here" then disappears, then it is not Real. If merely changing your State of Mind, or redirecting your thought, can alter it, how could that here be Real ? How could that be the Truth, or the enlightened experience ?

If you think "here", we should find out where actually is the "here" ? If you think, "it is all this physical Space", in what *Space* is the physical Space contained ? If it is in your Mind Space, in what Space is the Mind Space ? Inquire. If it is for the "experiencer", what is the nature of the "experiencer" ?

Whatever the stand one taken, however suddenly taken, *that* determines the experience. If the viewer is *individualized*, there is *this*. Those 3 things appear as described in the *40 Verses on Reality*. The Absolute or God, the Individual, & the World appear it appears as if there is Consciousness [*Para – Godl*], which is said to be all. But there is also yourself [*jiva – Individual*] in it, & where there is also this "other thing" [*jagat – World*]. Are these not the same 3 ?

Though Non-Dual terms may be given to this Triad [*Para – Godl; jiva – Individual; jagat – World*], & there may be some coloring with Non-Dual perspectives, which is better than taking these things to be 3 distinct concrete things, they are still regarded as 3.

Ramana Maharshi says: "*The 3 are taken to be 3 only so long as there is the Ego, or "I". When there is no "I", they are not 3. Gain experience for yourself by looking again & again into the "I".*"